



THE DOLPHIN.

VOL. VIII.

SEPTEMBER, 1905.

NO. 3.

LEX AMANDI.

XI.—Primary Principles and Secondary Motives in Education.

TEACHER AND CHILD.

THROUGHOUT the arguments in this serial which have urged the necessity of the mother as a child-teacher and her superiority for this rôle over all other teachers ever made by books, a vital objection has doubtless been urging its protest in the reader's mind; and in the mind of the writer its presence there has been felt instinctively and its protest anticipated. This objection is a purely practical one, and for this reason most formidable. Put negatively it might be expressed in the indignant accusation that the consistent following out of such a programme of mother-teaching, as was here advocated, would result in producing only a generation of illiterates; that the splendid progress we have made in educational achievements would be hopelessly checked; that our school houses would become encumbrances upon the earth, cobwebs would hang upon the class-room walls where the teacher would sit solitary with all her occupation gone, and that an age of ignorance would supersede our brilliant period of twentieth century culture and intelligence.

This picture will perhaps delineate fully the desperate state of things depicted by the imagination of those to whom the idea of mother-teaching is based only upon conditions as they exist at present in the home—as a result, largely, of the mistake of modern education in separating the child from its mother—and not upon conditions as they may be when an enlightened educational system recognizes and employs the incalculably valuable agencies of home and parent as primary factors in education.

Imagination has, indeed, misled us into more than one false conclusion in our over-wrought theories about education. It has played a mischievous part in building up the notion that the profession of school-teaching is profoundly concerned with sentiment; sentiment first of all in reference to the schoolteacher, who must feel herself or himself moved by a sort of divine impulse to the election of this noble calling; and whom we would invest primarily with a character of highly developed ethical qualities and secondarily, only, with an equipment of technical knowledge and training in the methods of school-teaching; and, besides this, a sentiment in reference to the teacher's relationship to the child that is of almost mystical significance. The ideal of this relationship is imagined to be something between the mother's fostering solicitude and the guardian angel's admonitory protectiveness. True, this does not describe the ordinary public-school teacher's estimate of her mission or other's estimate of it generally. It is too commonly admitted among this class of teachers that the motive for teaching is the strictly practical one of earning an honest living; and this frank admission is no more to their discredit than the same motive is in the case of any other laborer in the field of business or of professional life. In fact, those who admit such a motive and who regard their occupation as teachers with a strict estimation of the importance of doing an honest day's work and of getting results as near as possible to the always over-exacting standards of school supervisors, are found more generally to be classified by the latter as successful and efficient teachers; while the sentimental or theoretical pedagogue lags far behind with a burden of mixed motives and encumbering fancies that get sadly in the way of the downright, practical labor that is called for in the ordinary class-room.

As a matter of fact, while we may not minimize the moral obligation of the schoolteacher, as well as every other human being, to aim primarily at the highest development of those ethical qualities that are the foundation of all character and conduct either in private or public life, the qualification which has the most actual reference to the profession of school-teaching, as it is organized to-day, is an equipment of technical knowledge, besides an efficient training in the best method of imparting that

knowledge to the child. The word profession is used here only out of concession to the common application of this word to the work of teaching. The right word in the right place here is the *business* of school-teaching. As much as any other worker the teacher who performs her task in the most business-like spirit, with all the strict and inflexible principles which right and honest business exacts—and the disciplinary value of which is inestimable in the training of character—is the one who gets the best results. In a word, the more she eliminates mere sentiment from the classroom, the smoother will run the routine of its work; and the more swiftly will the educational system produce the trained intellect and the disciplined will directing the right performance of the tasks that are set before hand and brain to do. While on the other side, the teacher with “feelings,” the one who has been handicapped for the performance of this work by an emotional nature, which begins almost invariably by “breaking down” the first time she is turned into a class-room of insurgent youngsters; and which, if she survives this ordeal, continues to hamper her efficiency throughout her whole career as teacher by getting between her and the rebelliousness of untrained wills, is the traditional failure of the class-room. Common sense in vain admonishes such a one to put “feelings” under foot and use the one agency which insubordinate human nature, either in child or man, must be met with when it breaks from the bounds of authority, and this is law; not the “law of love,” though love may be there as a merciful moderator of its harsh terms; but the law of will and of that superior force which represents authority’s power to enforce the law. Such a teacher is, however, in most cases, but a wretched medium through which to impart to the child those elementary lessons in the law of authority which are as essential to the upbuilding of its character as the profounder lessons of the law of love which were inculcated first, best—and would we might say, always—by the mother.

It is often the teacher who loves teaching for its own sake who feels drawn to it as a “vocation” rather than as an avocation, and whose maternal yearning toward the child would make her task a work of love rather than of labor, who is most likely to prove a failure in the actual work and results of ordinary

school-teaching. And yet, poor teacher! it may be from no fault either of her training or her nature, but rather the eloquent evidence of her calling to a life, not in the school of law, but in the school of love. The only child-teaching that can be dignified properly with the word vocation is the mother's; and this conception of teaching as a "vocation" is an unconscious yearning of the maternal instinct in woman that strives to realize the maternal relation toward the child in an idealized or supernaturalized form. The effort to so realize it usually meets with defeat and disillusionment when the actual business of school-teaching is undertaken by natures like this under the ordinary conditions of school-life; though there may be ideal conditions under which it is sometimes, in part, realized. But generally speaking it is found that the best schoolteacher is the one who is only a teacher, qualified for her work according to the prevailing standards of school boards, not a mixture of mother-impulses and pedagogical methods. School-teaching to the child is, after all, a sort of business-training for life in the world. The class-room with its associations and contests anticipates in a large measure for the child the experiences of its later life in its relations with others. In this little arena of childish struggle are foregathered the elements of those moral forces with which its maturer life in the world will be confronted and which it must then meet in a conflict that may be to the death.

As love should be the strongest impelling force of the home, justice should be the dominating keynote of the class-room; administered by the teacher with a fineness of moral perception and an integrity of conscience that leave no loophole through which the searching intuitiveness of the child's mind may discover in the teacher a moral deficiency or an unworthy motive. Perhaps the whole difference between the mother's and the teacher's relation to the child may be described here by pointing out that, while the teacher is an almost autocratic dictator and judge in the child's life, there is never an instant when she is not on trial before the secret tribunal of the childish judgment; and perhaps never an occasion when her opinion is accepted as *ex-cathedra*; while from the mother's opinion there is no appeal, and there is no conceivable standard by which her moral worth would be measured by the child, to whom she represents a finality.

There is so much said to-day about what the teacher is to the child; so much that is only the outcome of many of the psychological vaporings and vagaries with which modern educationalism is clouded; so much that is altogether contradictory to our own personal, practical knowledge of the facts in the case, that it is well to reiterate the claims of the mother which have been constructively denied by these false theories. This close, inward knowledge, gleaned from the ineffaceable records of the child's experience in our individual lives, tells us more of what the teacher is to the child than any psychological lore can reveal. The child—as we knew the child in our own lives—looks out at the teacher as at a strange being, forever outside its hidden, inward life; with scarcely any point of vital contact with that little world of strange desires and furtive outreachings for forbidden things about which the soul of the child revolves in an ever-widening orbit as the body grows and the mind expands. Except in an odd case here and there where the child and the woman—or mother-soul—in the teacher meet in sympathy, the whole relation is at its best an artificial one; it is an expedient pressed upon us by the exigencies of life as it must be met and lived to-day. There is but one ruler over this hidden child-world whose reign is “by right divine,” and whose power is omnipotent to the child-mind. It matters little what daily invasions are made into the child's inner life through its relations with the external world, while the reign of the mother in that hidden kingdom remains undisputed. The teacher plays her little part in the daily unfolding of the young mind; she promulgates her dictums and exacts at least external acceptance of the knowledge she imparts. She has, too, her formal rules and tests by which to gauge the child's mental receptivity to this knowledge. But who can formulate into words the subtle language of look and touch and tone, by which the influences and communications of the mother are imparted to her child? And is there any test by which the strength and endurance of these influences and communications may be measured?

Yet any day we may hear statements made by educational theorists that utterly contradict both their own and everyone else's experience of the nature and extent of the mother's influ-

ence in contrast to that of the teacher. "The teacher is the most potent influence in our life," is the statement that was made lately before an audience of intelligent people by one of our foremost educators; "the school is the most important social institution in human life—secondary to none, home, church, or any other," was the amazing assertion made by the director of a prominent normal school during one of the meetings of the National Education Association in Convention at Asbury Park last month. And the audience which listened to this speaker, whilst it represented some of the most active and aggressive workers for enlightened advancement in education, accepted this statement without moving a muscle, although not a few among them were afterwards on their feet in warm dispute over technical differences of opinion as to certain modes and methods of formal instruction. Yet these statements have become so common that the sense of them does not penetrate beyond the surface of the ordinary understanding. They are the cant phrases of modern educationalism; and are taken for granted as true, coming as they do from what are regarded as sources of authority in educational theory. But what authority goes back of the strong convictions that are rooted in the personal experience of our individual lives, and the testimony of this experience as to the place occupied in our lives, by teacher, mother, kindred, home, school, and religion? Barren and broken indeed is the human life in which the order of these relations becomes perverted to the extent of displacing mother by teacher, home by school, religion by society and business.

While the teacher has been usurping the mother's place in the child's life under the dictation and sanction of modern educationalism, the encroachment of the mother upon the exclusive field of the teacher is by no means advocated in this theory of mother-teaching. Instead of the latter curtailing the efficiency or the development of the teacher's field of work, it will enlarge its boundaries beyond the narrow limits of the class-room walls; and will bring into the teacher's life, not so much as teacher, but as man or woman, the sanctity of a mission next only to the mother's in its importance and in its possibilities for good. This mission will lie outside the narrow sphere of the school, and will be in line with the work of the teachers only by an indirect

route; yet, though indirect, it will lead more quickly to the results aimed at by them than if they paced a lifetime alone in the treadmill of the schoolroom's thankless tasks. The realization of this mission will require no extraordinary or superhuman effort in the teacher; indeed it will be a labor-saving scheme more than anything else, and will be based upon the fundamental principle of all schemes for saving the waste of individual effort,—coöperation; *coöperation with the mother*. The teacher will understand the child and its needs best by being familiar with all the other elements and factors that enter into and influence its life outside the school, and by establishing personal and sympathetic relations between the home and the school. The school within prescribed limits and at special hours will be as much of a resort for the parent as for the child; and here parents will meet to become familiar in turn with those things that enter into the child's life from its relations outside the home; and to form among themselves strong coöperative associations that shall have a voice in such vital matters of educational policy as the selection of proper text-books, the appointment of fit teachers, the right proportion of hours to be spent in the class-room, school hygiene, and many other matters of the most imperative interest to the parent, but which, under the present system, are controlled arbitrarily by close and often narrow-minded school committees without the slightest reference to the primary right of the parent as a judge of the best conditions for the child's welfare.

As things are now, how does the actual relation between teacher and mother stand? From the constitution of our educational plan, and the practice of modern mothers to get rid of their children as quickly and as completely as the teacher will consent to take them, there has grown up a relation between these two factors in the child's life that can be described in no other terms than natural enmity. This is prompted only by the common instinct of human nature that protests against the carrying of any burden but one's own. The mother tries to shift the child onto the teacher, and the latter in turn tries to shirk a burden which natural instinct tells her properly belongs to the mother. And between the two the poor little burden gets some hard knocks and bruises, and perhaps some scars in its young

life that may permanently mar the relation of mutual trust and confidence that should exist between child and teacher. Nothing can so damage and even destroy altogether the child's good-will toward its superiors, and sow the seeds of insubordination to all law, than this tacit enmity between parent and teacher. It is of course a relation that exists mostly among the parents of the lower classes only, who are apt to feel more keenly and secretly resent the superiority of the teacher's intelligence, and who often seek to discredit the value of the latter's opinion when it is quoted by the child, because they instinctively fear the intelligence which may in time arm itself against them, and create that chasm of estrangement which so commonly exists between the illiterate parent and the school-bred child. It is this estrangement—with the secret shame and contempt for the illiterate parent which are fostered so widely by these exaggerated notions of the importance of the school in the child's life—that too often disrupts the homes of the poor and brings the abandoned parent to a desolate old age in poverty or in public institutions of charity.

But it is necessary to consider here more specifically the reasons why teaching the child during the pre-adolescent period is so largely a matter of routine, and why mechanical and even stereotyped methods of imparting knowledge to the young mind at this age are really superior, and, according to biological laws as well as psychological principles, are the really correct methods of getting the result aimed at—the acquisition of a certain amount of definitive, technical knowledge. The child at this age must—not so much by an imperative of natural or spiritual law, but rather perhaps in a measure by a violation of these laws, which would order for it an altogether different method of learning to know life—acquire a portion of technical knowledge, well and accurately learned, as a pre-requisite for its efficiency in meeting the exigencies of modern conditions of living; which make a very different demand upon the resources of the individual than the conditions of the past. “The manifold knowledges and skills of our highly complex civilization,” as the author of the *Psychology of Adolescence* points out, enforce the rapid and almost premature development of the human intelligence in childhood, along strictly formal lines, to an extent that, from the point of view of the philo-

sophic mind, seems nothing less than deplorable, even while its absolute necessity is admitted. "We should transplant the human sapling, I concede reluctantly, as early as eight, but not before, to the school-house, with its imperfect lighting, ventilation, temperature. We must shut out nature and open books. The child must sit on unhygienic benches and work the tiny muscles that wag the tongue and pen, and let all the others, which constitute nearly half its weight, decay. Even if it be prematurely, he must be subjected to special disciplines and be apprenticed to the higher qualities of adulthood, for he is not only a product of nature, but a candidate for a highly developed humanity. To many, if not to most, of the influences here there can be at first but little inner response. . . . The wisest requirements seem to the child more or less alien, arbitrary, artificial, falsetto. There is much passivity, often active resistance and evasions, and perhaps spasms of obstinacy to it all. But the senses are keen and alert, reactions immediate and vigorous, and the memory is quick, sure and lasting, and ideas of space, time, and physical causation, and of many a moral and social licit and non-licit, are rapidly unfolding. Never again will there be such susceptibility to drill and discipline, such plasticity to habituation, or such ready adjustment to new conditions. *It is the age of external and mechanical training.* Reading, writing, drawing, manual training, musical technic, foreign tongues and their pronunciation, the manipulation of numbers and of geometrical elements, and many kinds of skill, have now their golden hour, and if it passes unimproved all these can never be acquired later without a heavy handicap of disadvantage and loss. These necessities may be hard for the health of body, sense, mind, as well as for morals, and pedagogic art consists in breaking the child into them betimes as intensively and as quickly as possible with minimal strain and with the least amount of explanation or coquetting for natural interest and in calling medicine confectionery. This is not teaching in its true sense so much as it is drill, inculcation, and regimentation. The method should be mechanical, repetitive, authoritative, dogmatic. The automatic powers are now at their very apex, and they can do and bear more than our degenerate pedagogy knows or dreams of. Here we have something to learn from the schoolmasters of the past

back to the Middle Ages, and even from the ancients. The greatest stress, *with short periods and few hours*, incessant insistence, incitement, and little reliance upon interest, reason, or work done without the presence of the teacher, should be the guiding principles in these *essentially formal* and, to the child, contentless elements of knowledge.”¹

The words of this author which we have taken the liberty to emphasize by italics afford the text for a consideration of one of the most vexed questions of the hour in the educational world. This is the value of *informal* education—represented by kindergarten methods, nature study, physical exercises, manual-training courses, etc., which has been introduced under the new régime; and the necessity of *formal* instruction or mental drill only, which is urged by the older method. In an editorial summary of the educational progress of the year, published recently in a widely read magazine, the following statement was made: “One of the most important educational events of the past year is the challenging of the new education and the response to that challenge which has been so promptly and effectively made. It may be taken for granted now that the new education has come to stay, and that the so-called ‘fads and frills’ are hereafter to be accepted as fundamental subjects of training side by side with the three R’s.” This opinion represents very well the attitude of those who favor and enforce the so-called “fads and frills” now introduced into our school system; while the following quotation from the letter of a parent, published with many others in the columns of one of our great newspapers last winter, when the dispute over this question was at fever heat, is sufficiently typical of the attitude of the ordinary parent toward the results of the present system in the actual education of the child: “The present school administration seems to have no conception of the needs of the children in their hands. Their time is too precious in this life to be wasting it teaching them how to make toy baskets and paper fol-de-rols. What help will the knowledge of how to mix colors, sewing, raffia work, or music, be to a boy who will perhaps have to begin life in a butcher shop or grocery store? Better that they should know how to add two and two together and how to write

¹ *The Psychology of Adolescence*. By Professor G. Stanley Hall. Vol. I. Preface, p. 12.

than have methods to prevent choking, poisoning, and how to cure burns, beaten into their heads. Parents are not sending their children to school in these days for such things. They cannot afford to do it. I mean the parents of the masses of the people. They cannot afford to do it any more than their fathers or mothers could. I have a boy of twelve years old attending school here in — city and it seems to me he is being taught everything but what will be of practical use to him. He can draw, sew, weave, make watch chains out of shoe laces, but he cannot do a simple sum or write ten words properly. As for spelling and grammar, they seem to be unknown quantities. Now what is to become of a boy like that when he has to go out in the world to make his living? No wonder there has to be a Children's Court or that it is packed daily with youthful offenders." Another complains that "Children in the advanced classes have no time for play. While school is in session recitations in a dozen lessons occupy all their time, except perhaps a few minutes given over to study. After school hours they need all the time for the preparation of the next day's work." And this critic pertinently asks: "What is the need of teaching sewing or cooking in school hours to girls who should have time enough left them to serve useful apprenticeships in these things in their own homes?" To this critic it likewise seems "consummate foolishness to instruct an eleven-year-old girl in the distinguishing symptoms of diphtheria, typhoid fever, and tuberculosis. Such study excites a needless fear of a vaguely conceived evil the children call 'germs,' which may mean anything from a speck in the bread to a lady-bug on a lettuce leaf."

That technical instruction in physical science is carried to an absurd and painful length throughout the entire school curriculum may be evidenced here by copying from an examination paper which the writer found in the hands of a frail, fourteen-year-old girl who was aspiring to pass the "Regents' Examinations" of the State of New York:—

UNIVERSITY OF THE STATE OF NEW YORK, 185 HIGH SCHOOL EXAMINATION, PHYSIOLOGY AND HYGIENE.

Wednesday, March 29, 1905. Time, 1.15 to 5.15 P.M.

1. Define five of the following: auricle, ptyalin, anæsthetic, pleura, nucleus, scapula, trachea.

2. Describe the structure and mention the function of tendons.
3. Name (a) an involuntary muscle, (b) a voluntary muscle. How do voluntary and involuntary muscles differ in action?
4. Mention two common food substances rich in (a) albumen, (b) starch, (c) fats. What is the function of water in digestion?
5. State in detail the effects of strong alcoholic drink on digestion.
6. Mention two ferments of the pancreatic juice and state their specific functions.
7. Mention the function of the lacteals.
8. Describe the red blood corpuscles as to (a) structure, (b) function.
9. Describe the function of breathing, showing how the air is caused to enter the lungs and how it is expelled.
10. Explain the effects of strong alcoholic drink on the temperature of the body.
11. Describe the structure and state the functions of the medulla oblongata.
12. Describe the structure of the middle ear.
13. What is meant by long-sightedness? Make a diagram indicating the form of the eye in long-sightedness.
14. Mention (a) two diseases often contracted by drinking impure water, (b) two methods of purifying water.
15. Suggest an experiment to demonstrate the presence of carbonic-acid gas (carbon dioxide) in expired breath.²

The truth is, the present system has been designed largely with the idea of meeting the conditions of child-life that exist among our great emigrant population, rather than to suit the requirements of intelligent parents who take personal care of their children's physical well-being, and are fully capable of doing so. It is assumed that the parents of the former class are almost totally worthless as protectors or providers of the child's physical welfare; and so the school tries to take over the entire care and

² "I feel compelled to resent the efforts of those educators who would undertake the training of the work of life with the study of physical science alone. There may be minds that can be immediately awakened to life by physical science, for in the infinite variety of man almost any peculiarity can be found; but no observant teacher can feel it safe to begin the intellectual life of the child with things so remote from the old channels of the human mind. Man has had the world opened to him by the gateway of his sympathies, and by that portal alone he should always be led on his way into life."—*The Interpretation of Nature*, Professor Shaler, p. 277.

training of their children. It is of course a great mistake to fix the standards of public education from such a point of view as this, and the intelligent and capable parents who form the major portion of the community, have just cause for criticism and resentment against these standards.

But to return to our text and its further application to this question. When modern psychology rediscovered the child a reaction set in against ancient methods of school-teaching that culminated finally in little short of a mania. And no wonder that educators were carried beyond bounds in advocating newer and better methods of training the young, when psychology revealed to them the condition of thralldom under which the child of the past too often suffered in all its mental and physical faculties by a mistaken repression of some of the best uses of these faculties. The aim of the older method was discipline; the ideal of the new theory is freedom. Most of us are familiar with the methods used by the former to reach the desired end; and it would be perhaps hard to find any amongst us who would be willing to go again through the machinery of those methods ourselves, though many of us are still advocating and enforcing them upon the present generation. A simple study of muscles alone, and their meaning to the modern educator might convert many an opponent of the newer system into a radical reformer of the older method; and a little patient explanation to parents and public of biological laws and necessities by those who advocate and enforce the new system upon the schools would be far more becoming on the part of these reformers than the haughty attitude of the autocrat which is now assumed by some of them.

Modern psychology not only believes that "muscles are in a most intimate and peculiar sense the organs of the will," but that "they may be called the organs of thought and feeling as well as of will," and that "their culture is *brain building*." It believes that "for the young motor-education is cardinal," because "muscles are the vehicles of habituation, imitation, obedience, character, and even of manners and customs;" that "they have built all the roads, cities, and machinery in the world, written all the books, spoken all the words, and, in fact, have done everything that man has accomplished with matter;" that "habits even

determine the deeper strata of belief, thought is repressed action, and deeds, not words, are the language of complete men." It builds its theory of the necessity for motor-education of the young upon a discovery by scientific tests of the muscular potency in the child, and the part it plays in the child's physical, mental, and moral development. "The number of movements, the frequency with which they are repeated, their diversity, the number of combinations . . . whether we consider the movements of the body as a whole, fundamental movements of the large limbs, or finer accessory motions, is amazing. Nearly every external stimulus is answered by a motor-response. Dressler (*Ped. Sem.*, December, 1901) observed a thirteen-months-old baby for four hours and found . . . impulsive or spontaneous, reflex, instinctive, imitative, inhibitive, expressive, and even deliberate movements with . . . attempts *to do* almost anything which appealed to him. . . . A teacher noted the activities of a fourteen-year-old boy during the study time of a single school day with similar results." Among certain devices for testing muscular control and precision of movement one called a "tremograph, a thimble attached to a pivoted lever moving freely in all directions, showed that (young) children could not hold the index-finger still for half a minute;" that "in trying to sit still the child sets its teeth, holds the breath, clinches its fists, and perhaps makes every muscle tense with a very great effort that soon exhausts." . . . "The education of the small muscles and fine adjustments of larger ones is as near mental training as physical culture can get, for these are the thought-muscles and movements, and their perfected function is to reflect and express by slight modifications of tension and tone every psychic change. Only the brain itself is more closely and immediately an organ of thought than are these muscles and their activity, reflex, spontaneous, or imitative in origin."³

These few quotations taken from a single chapter of the work on psychology just referred to, among a voluminous amount of evidence illustrating the need of a proper understanding of motor-power in the child, may be alone sufficient criticism of those

³ *Growth of Motor Power and Function*, Vol. I, Chap. 3, p. 129. *The Psychology of Adolescence*.

antiquated school standards which often gauged merit by the child's faculty of adjusting itself for the longest period of time and as near as possible to the rigidity of the school desk ; a discipline which was bad enough in those days in its after-effects on the child's physical, if not moral, nature ; but which, if enforced upon this generation, would be far more harmful in its effects. "The testimony of those most familiar with the bodies of children and adults, and their physical powers, gives evidence of the ravages of modern modes of life, that without a widespread motor revival can bode only degeneration for our race and nation. The large number of common things that cannot be done at all ; the large proportion of our youth who must be exempted from many kinds of activity or a great amount of any . . . show the lamentable and cumulative effects of long neglect of the motor abilities, the most educable of all man's powers, and perhaps the most important for his well-being. . . . Civilization is so hard on the body that some have called it a disease, despite the arts that keep puny bodies alive to a greater age, and our greater protection from contagious and germ diseases." "The progressive realization of these tendencies has prompted most of the best recent and great changes motor-ward in education." And the reaction from these tendencies, as well as from the muscular restraints of the past in school-régime, largely explains the inordinate love of sports and the almost savage indulgence in athletic exercises that are so widespread to-day among all classes.

This brief consideration of only one of the theories which have been influencing these changes in educational methods may serve to explain somewhat the attitude of the modern educator toward the old-fashioned, formal drill in those rudimentary three R's which were held to be the fundamentals in a good education. Yet in its radical opposition to the old régime and in its zeal to establish the new theories the present system is making somewhat of a paradox of education. It believes in releasing the child from formalism, and yet is trying to formalize and reduce to methods and systems the whole content of knowledge and experience in life in order that it may teach it to the child in the school, according to its own understanding and interpretation of such knowledge and experience. Under the old régime perhaps one-fourth of the

knowledge that entered into the child's life was learned in its formal lessons at school ; and the remaining three-fourths were acquired informally through the training and influence of home and church and other legitimate associations. To-day the child learns to ignore or discredit all knowledge or interpretation of life which does not come to it through the artificial medium of the school, which itself ignores or discounts the primary value of home and Church as fundamental factors in education.⁴

"In education our very kindergartens, which outnumber those of any other land, by dogma and hyper-sophistication tend to exterminate the naive that is the glory of childhood. Everywhere the mechanical and formal triumph over content and substance, the letter over the spirit, intellect over morals, lesson setting and hearing over real teaching, the technical over the essential, information over education, marks over edification, and method over matter. We coquet with children's likes and dislikes and can not teach duty or the spirit of obedience. In no civilized land is teaching so unprofessional or school boards at such a low level of incompetence."⁵

Surely the one way out of this maze of difficulties in modern education is by the high road of the home,—the reestablishment of the home as the centre of the child's education. We must again reduce to a minimum the period of time in which a child shall be subjected to formal methods of instruction in the school, not only for the sake of its mental development but for its physical well-being likewise ;⁶ and we must use every resource at our

⁴ "The decadence of value in education, as it is removed from the household—a decay due, I believe, to the loss of the sympathetic motive—may be well measured by the effect on the teaching of art which has come from the modern practice of giving over all such instruction to the public schools. While art work was done in the family or in the household workshops, but little removed from the influence of the hearth, it was more direct, more appealing to man than in its modern school form."—*The Interpretation of Nature*, p. 209.

⁵ *The Psychology of Adolescence*, Preface, p. 17.

⁶ The following was taken from the *New York Tribune* of April 28 of this year : "WASHINGTON, April 26.—Consul-General Günther has forwarded to the Department of Commerce and Labor a brief summary of the argument of Dr. Otto Dornblüth, of Frankfort, a specialist in nervous diseases, against the practice of holding afternoon sessions in public schools. In support of his position Dr. Dornblüth points to the investigations instituted among sixteen thousand school children by the

command to create and sustain an ever increasing maximum of home influence in the child's life of the best and most efficient kind for its moral and mental development. This can be realized most effectively by the systematic and practical coöperation of the school with the home. By this it is meant that the resources of the home should be organized and employed by the official school authorities; that all that the child can do best in the home under the tuition and guidance of its parents or elders should be done there; and all the knowledge it acquires through the assistance of the latter, whether by formal or informal training or instruction, should be properly credited to the home, if it passes the standard tests made by the school, and should be rewarded according to the same scale of values by which the teacher's services are estimated.

distinguished expert in school hygiene, Dr. Schmidt-Monnard, of Halle, who found that the number of sick among the children attending morning and afternoon sessions was by one-half greater than among children who attended sessions in the forenoon only. The investigations by Professor Koppmann, of Leipsic, led to the same conclusion.

Dr. Dornblüth favors a morning session of five hours, giving a resting pause of fifteen minutes at the end of each hour. He says that the afternoon sessions exhaust the vitality of the children, disturb their digestive organs and tire their brains. From a medical standpoint, afternoon sessions should be abolished. The afternoon hours should be given to play, outdoor exercises and physical training. The selfish motives of many parents in not wishing the children at home, because they are bothersome and require supervision, should not avail against a reform which is necessary and beneficial for the little ones. The doctor suggests the establishment of public retreats, where the children who cannot be supervised at home may spend the afternoon hours in the care of one or more suitable adults. He suggests that these retreats be provided with implements and material, and that children desiring instruction in light handicrafts may be accommodated. This may give the initiative for training clever young women and good mechanics. Under the present system of instruction the pupils of the upper school classes attend forty-two and forty-four hours a week."

A RECENT THEORY OF ORGANIC EVOLUTION.

THE theory of evolution commands the adhesion of the great majority of modern biologists. Wide differences of opinion divide them as to the exact nature of the process by which it has been accomplished, but about the validity of the principle they

have hardly any doubt. That this firm conviction is not wholly justified by the facts hitherto brought to light only an enthusiast will deny. It cannot in strictness be regarded as more than a highly probable explanation of the facts of organic life. But the evidence they consider so far obtained creates so strong a presumption in its favor that they are confident that more extensive research cannot fail to supply the demonstration at present lacking. Indeed, some form of Darwinism is now put forward by scientific men with almost the authority of a dogma. Such unanimity among experts on a subject on which they seem entitled to speak decisively, produces a deep effect upon current opinion. People do not discriminate between the scientist's authority when testifying to facts and when merely offering an explanation of facts, which is still far from being verified. Therefore, in the popular mind, evolution has taken its place among the ascertained and irrefutable facts of science. To question it is to deny plain scientific truth and to forego all claim to enlightenment.

It cannot be an advantage to the cause of religion that Catholics should be regarded as uncompromising opponents of evolution, backed as it is by such great names, so widely accepted among educated men, and with such an imposing array of facts on its side, especially as it may be formulated in a way quite consistent with Revealed Truth.

Although often confused together, organic evolution is by no means identical with Darwin's particular theory of natural selection. This latter is but one of several possible processes which have been suggested as the explanation of organic development. We may then with perfect consistency be convinced of the blood relationship uniting all forms of life on earth, and yet refuse to admit that the predominant factor in their development has been either natural selection, germinal selection, or any other of the supplementary theories that have been invented to bolster up pure Darwinism.

Now there is a considerable body of facts which make decidedly probable the belief that the successive forms of animal life have arisen by organic evolution and not by special acts of creation. On the other hand, there seem insuperable difficulties besetting any of the particular methods of evolution advocated by Darwin and his school.

Recently Mr. Barclay has published a book entitled *A New Theory of Organic Evolution*. His views seem well worthy of the attention of all who desire to bring the facts of science and the truths of religion into more complete harmony. He starts by accepting evolution as an established fact. He gives a careful examination to the theory of natural selection and rejects it as inadequate to the stupendous effects attributed to it. In this he is substantially in agreement with Huxley and Spencer, Weismann, etc., who have confessed that Darwin's hypothesis is inconsistent with some of the facts of organic nature and leaves many others wholly unexplained.

However unwilling the thoroughgoing evolutionist may be to acknowledge the fact, it is undeniable that neither Darwin nor any of his many disciples has furnished a convincing account of the manner in which species have originated. We may quote Professor Morgan's opinion on this point. His thorough acquaintance with the subject makes him clearly competent to form a reliable estimate of the evidence for and against evolution. In his recently published work, *Evolution and Adaptation*, we have a searching and impartial study of the main facts and reasonings which the more ardent Darwinians claim to constitute a demonstration of their hypothesis. Although Professor Morgan is himself an evolutionist, he does not share this fervent conviction in the conclusiveness of the proof. His verdict upon the evidence is as follows:—"There is abundant evidence proving that species have been seen to change greatly, when the conditions surrounding them have been changed; but never so far or rather in such a way that an actual new species that is infertile with the original form has been produced. The experimental evidence in favor of the transformation of species relates almost entirely to domesticated forms, and, in this case, the conscious agency of man seems in some cases to have played an important part; but here, even with the aid of the factor of isolation, it cannot be claimed that a single new species has been produced, although great changes in form have been effected." Of course Professor Morgan is not alone in his judgment in favor of the stability as against the transmutation of species. Many most distinguished scientific men have been and are of the same mind. He is, however, the latest expert witness.

Moreover, he has the advantage of pronouncing judgment with all the facts and theorizings before him accumulated by men of the highest capacity, during half a century of unceasing investigations. His competence to judge is unquestionable. He is free also from the bias which might be suspected in a special creationist. And it is his deliberate opinion that so far as the evidence goes, the barriers which divide species must be considered not transitory but real and enduring, and not liable to be thrown down and removed by the operation of natural forces, such as natural selection. Clearly then the last word has not been spoken on evolution. That may be the most certain of established facts; nevertheless, we have not yet arrived at any assured knowledge of the method by which it has been carried out.

This judgment of Professor Morgan has an important bearing upon the matter treated in this paper. It shows that the standpoint adopted by Mr. Barclay is not without justification. A fundamental element in his theory is the belief that, though species may be much modified by external conditions, they are yet naturally stable and do not tend perpetually to lose their essential characters. All the phenomena of organic life within historic times, and in a still more striking manner the revelations of palæontology, seem flatly to contradict the assumption which is at the root of natural selection, viz., that organisms are in their nature fluid or plastic, and capable by the gradual accretions of accidental but profitable variations, of being transformed into something radically different. It would carry us too far afield and is indeed outside our scope to develop in detail the arguments which tell against natural selection. Our purpose is merely to describe Mr. Barclay's hypothesis with as much brevity and clearness as may be. It will be seen to occupy a middle position between the theory of special creation and that of the Darwinian school, which takes cognizance of natural forces only. It enables us to grant all the significance inherent in the evidences for evolution, but it emphasizes the important truth that evolution is but a mode by which the Creator carries out His eternal design, from age to age, and it maintains that each stage of the long progress upwards from the protozoön to man, has been possible only by the repeated development in existing forms of fresh stores of specific life-energies by the Divine Author of the first primitive organisms.

Mr. Barclay's views may be summarized in the following propositions. These represent the conclusions he has drawn from a careful examination of the phenomena of development.

1. The germ-plasm of each organism contains within itself all the properties which are afterwards developed in the adult.

2. The law of heredity secures through all generations the unity of the type.

3. Species are naturally stable.

4. The variations to which an organism is liable are only variations in the expression of the type.

5. The type remains constant, though its expression varies from known and unknown causes.

6. No development that occurs in an organism can ever exceed a full expression of the life energies contained in the germ-cell.

7. Therefore, without a specific modification of the germ-cell no specific change in the organism is possible.

Darwin was compelled to postulate the existence of a Creator in order to account for the primordial forms of life. Mr. Barclay insists that even with the datum of these primitive organisms no natural causes can provide for further progress. If creative power was necessary for the first elementary life-forms, it is equally necessary for the production of each subsequent organization which exhibits a new and more complex structure, and imperatively so for the countless variety of widely different types which fill up the enormous space of time between the azoic and quaternary epochs. Unless, then, life is to remain stationary at its first simple beginnings, the Creator must again intervene, and either by special acts of creation or by a modification of an existing type by a new life-force which then develops an organism usually of greater perfection. In Mr. Barclay's view, the explanation of the multitudinous distinct life-forms is not to be sought in special acts of creation. There has been evolution all along the line; the bond of blood unites the long chain of organic beings.

He fully accepts, then, the hypothesis of evolution, but he rejects as inadequate the Darwinian method of natural selection. Neither natural selection nor any other process which is limited to secondary causes and mechanical laws can account for the

origin of species. That fact is to be explained by descent with modification, but the modification is due not to any mere natural power, but to the agency of the Creator, who fashions the new out of the old. The modification which issues in a new species is not effected in the adult, but in the germ-cell of an earlier animal. Therein a distinctly new life-force is elicited, which in combination with the old evolves a new type of organism. In other words, in the evolution of a fresh species the embryo of the antecedent form which has similarities in structure is specifically changed by the activity of a new life-force. This is introduced to the germ-cell at the beginning of its growth, but its presence is most potently manifested toward the closing stage of development, when it adds the specific character of a new and generally higher race. To quote Mr. Barclay's words: "The differentiation between successive types was effected by modifying or adding to an existing specific life-force. Conception is the incarnation of life, and we may surmise that the modification of an existing life-force to produce a new type was effected at conception by the same Power that first incarnated life. It may be that in the higher organisms the fecundated ovum of an existing type was, in some unknown manner, again fecundated with a new life-force, and the old and new force thus incorporated evolved a new type. Further, if the womb of the antecessor was utilized to foster the embryo, a new race was evolved by a single direct intervention of the Creator." So the amphibian is the product of a modification of the fish, and similarly the mammal is a development of the amphibian.

His conception of the method of evolution bears an analogy to man's procedure in all forms of progress, more obviously so in that of mechanical invention. The magnificent and highly complicated steam engine of to-day is the end-product of a long series of improvements made to existing machines of more primitive construction. Man, he suggests, in this unconsciously imitates the ways of God in the formation of species. Invariably the inventor builds his more perfect and complex mechanism on an old foundation. So the old design is not discarded, but utilized, as far as it is serviceable, and then modified by man's intelligence, in accordance with a new plan. In harmony with this method Mr. Barclay points out that "embryology tells us that, as far as the

organizations were alike, every new type of life was based on its antecessor and that some organs of an antecessor became transformed in its successor,"—a new species being the result.

Several groups of facts connected with embryology as well as the structural identities, between species, can be very naturally fitted into this hypothesis. These phenomena furnish some of the most impressive evidence of evolution, and a theory which explains them is entitled to respect.

We may be allowed to glance briefly over the history of views regarding embryonic growth.

As long ago as the year 1807, the investigation of Von Baer revealed the fact that within the same group the phases of the embryos are almost identical up to the point when they diverge to add their specific features; and the more closely the adults resemble each other, the longer does their foetus develop on parallel lines: *e.g.*, two similar species of pigeons will follow the same method of development up to almost the last stage of their formation. The embryos of these two forms will be hardly distinguishable, until each assumes its own distinctive characters. But two animals belonging to different families, *e.g.*, a bird and a mammal, will have only the earlier stages in common, and after that they diverge, each adding the higher character of its group. The resemblances, he held, are between corresponding embryonic stages and not between the embryo of the mammal and the adult form of the lower group.

Two remarks relevant to Mr. Barclay's theory may be made on these views of Von Baer. He was in error in thinking there was no difference between the germ-cells of the various animal species, and that, therefore, the development of the highest forms began in the same simple cell as does the primitive unicellular amœba. More exact research has proved, what reason seems to demand, that germ-cells are as many and distinct as are the races of animals. The distinguished embryologist, Hertwig, states that the germ-plasm of the reptile, the amphibian, and mammal, is extraordinarily different from its amœba prototype. The germ-cell, according to the same authority, is "a species cell and contains in its finer structure the essential features of the species to which it belongs." Such is the view now generally adopted by embryol-

ogists. Moreover, the presence of these differences may be discerned during the growth of the foetus, because, although the phases are strikingly alike, yet, as Professor Morgan points out, with a sufficient knowledge of development it is always possible to distinguish between the embryos of different species.

Von Baer was the first to challenge the truth of the old recapitulation theory. Hitherto the comparison had always been made between the embryos of the higher forms and the adult forms of existing lower animals. He insisted that it was the embryonic stages of animals in the same group that were alike. His view did not supplant the older one, which continued dominant among embryologists throughout the nineteenth century.

In 1848 Agassiz advanced a new explanation. He saw in the embryonic transformations of higher animals a series of resemblances not to lower adult forms now living, but to those that lived in past ages. This new version of the recapitulation theory was eagerly adopted by evolutionists. Indeed, it became an article of their creed that the embryo of the higher races recapitulated the series of adult ancestral forms through which the species had passed.

In his work, *Evolution and Adaptation*, Professor Morgan summarizes the results of the observations made by the leading embryologists,—Hertwig, His, Hurst, etc. From his examination of these he concludes that modern inquiry has tended to confirm Von Baer's interpretation, viz., that the embryo of the higher groups does not exhibit the forms of extinct forefathers, nor those of existing lower adults, but rather repeats the modified form of the embryo of the lower group.

It is this repetition theory, so understood, that Mr. Barclay makes the ground-work of his speculations. His views necessarily suppose resemblances in the embryonic phases of successive types. The more complex organism is conceived as a development of a simpler antecedent form. As we have seen, the higher vital principle is present in the germ-cell from the beginning. It does not, however, destroy the old general life-force, which is assumed to be inherited. The two are combined, we know not how, but yet in such a way as to allow the prior one to give free play to its native energies until, with its utility exhausted, the

higher substantial form moulds the organism in accordance with the new design.

Such being the case, it is inevitable that the successor should, in its growth, present phases observable in the antecessor and that it should at the same time verify Von Baer's law,—that the more the two types resemble each other, the longer do their developing embryos exhibit the same phases, and when their structures differ considerably, their parallel development is brief, because the new specific life-force intervenes at an earlier stage.

It will be useful to show in greater detail how the theory accords with the facts, by applying it to one series of animals, the vertebrates. The value of the explanation can be tested in one group as well as in the whole animal kingdom. This series offers the most convenient opportunities for the study of development. What is important too, their history is written in plain characters upon the geological strata. We can therefore determine with some precision the order of their appearance in the world. The earliest vertebrates were fishes, next came the amphibians, and these were followed in succession by reptiles, birds, mammals, and lastly by man. The order of their appearance corresponds with their position in the scale of being, each stage being generally marked by some additional perfection of structure and organization. Now the historical record of the rocks has its living counterpart in the embryos of the higher vertebrates. Their successive phases repeat the distinct features of lower forms, in an order corresponding exactly to that in which the strata tell us those preceding species did actually appear on the earth. In the embryo's development then we have the abstract and brief chronicle of the history of each species. The manner of the individual's evolution seems to furnish a clue to the mode of origin of the race. The intimate organic relation of the phases naturally creates a presumption that the species represented by them in turn have followed not merely in a time order but by some process have been evolved one from the other.

The presence of gill-slits in the foetus of different animals is among the best-known and interesting of embryonic facts. They appear in the reptile, birds, and mammals as early as they do in the fish and salamander. Also—a significant circumstance—the

gill-slits in the embryos of higher vertebrates vary in number, as do those of the adults of the lower vertebrates.

The history of the notochord supplies another interesting parallel. The mammal embryo begins to produce its notochord at the very outset of its career, in fact as early as the notochord of the amphioxus develops. Its progress in the higher forms of reptiles, birds, and mammals exhibits phases clearly visible at certain stages in the amphioxus, the cartilaginous fishes, and the lower amphibians. With almost equal clearness a similar series of correspondences may be traced in the growth of the heart. In the higher vertebrates we can see that organ passing through phases which are successively the final terms of its development in the inferior species.

In other words, the more complex animal as a rule reproduces in its embryo's growth all the phases distinctive of the simpler kinds, and that, too, at corresponding stages of development. In the highest vertebrate, man, we see the characteristics of the fish transformed into those of the lower mammalia, which are in their turn superseded by those peculiar to the highest, and only when maturity is at hand does the fœtus assume the specific human characters.

These facts afford ground for the following inference. The unvarying resemblances between the embryos of the vertebrate group are a probable indication that similar forces are at work, in each case producing the same effects. It seems reasonable to suppose that the powers which successively produce in the human fœtus the distinctive features of the fish, the lower and the higher mammals, are the same as those operative in those organisms. And further, we should conclude that the human fœtus, while having all these inferior powers, possesses a specific quality of its own. In other words, there is revealed in the growth of the higher forms a series of forces which in turn take up the work of development, and in every case these are modified and guided throughout by one dominant principle which utilizes the subordinate life-forces, so far as they serve its purpose, and which ultimately adds the specific character of the type.

We cannot pretend to explain how these diverse vital energies are adjusted, or how they combine to produce their several effects.

But that there are distinct forces the transformations of the embryo seem to prove, and the constant repetition of essential features of the earlier in later forms supports our contention that the old life-force and organism have served as a basis for the construction of the new.

Other singular facts may be quoted in corroboration of our view. When two successive types are in their adult condition, divided by marked differences of structure, the forces in their embryos engaged in building up the organism do not coöperate harmoniously. At one and the same time the higher foetus will exhibit characters distinctive of the old and new type. An organ peculiar to and perfect in the antecessor continues to grow, while another organ characteristic of the successor is also developing. For instance, the adult Greenland whale has not a tooth in its head; yet in its foetus incipient teeth appear, which are later on replaced by whalebone. For a while two forces seem to be working on independent lines. They appear to be striving to realize two conflicting ideals, until the specific life-principle asserts itself and builds up the organism in accordance with the higher design.

These partially formed, incongruous organs are superseded as development continues in one of three ways:—(1) with the predominance of the specific principle they entirely disappear, as in the case of the incipient teeth of the whale; (2) they are transformed into other organs for the performance of similar functions (so the gill-slits in mammals change into lungs); (3) the growth is simply arrested, as happens to the rudimentary incisor teeth of the calf. These facts are quite in harmony with our theory, which supposes that the successive embryonic phases are the outcome of forces mysteriously combined and working in subordination to the special life-energy of the organism. The presence of these fragmentary organs, while indicating the line of descent, are a sign that the force characteristic of the predecessor is still active, though nearly spent, while their complete or partial disappearance is due to the emergence of the substantial form of the later type.

The solution of the mystery of rudimentary organs is included in the foregoing explanation. Chief among these are the incipient teeth in the embryo and the fragmentary hind limbs in the mature body of the whale, the small rudimentary legs in a

few snakes, the four ridges of teeth in the embryo of the bird. These peculiarities seem inexplicable on the hypothesis of special creation. They are on the other hand counted among the strongest evidences of evolution. Certainly, it is hard to see how, except by descent from anterior forms in which they were developed and functional, their presence in later forms can be explained. Heredity is the only certain known cause of similarity in organic beings. It seems then reasonable to interpret these rudimentary organs as being the results of the last effort of the old general life-force, before it was superseded by the vital principle of the species, which builds up a new type of organism.

Worthy of notice too is the fact that a phase visible in the assumed progenitor has no place in the embryo of the derived form. Omissions of this kind and a hurrying over some stages of development have been a source of perplexity to Darwinians. For example, some snakes show the gill-slits of the distant ancestor, the fish, but no trace of forelimbs of their near parent, the lizard. This is the more remarkable because small rudimentary legs do appear in some snakes. "In such cases," says Barclay, "the differentiation in the new specific life-force takes effect before the absent organs would begin to be formed in the embryo of the successor and therefore the phases show no trace of them."

Again, the production of an embryo with teeth by parents such as the toothless whale, has the appearance of an anomaly. In reality it is in strict accord with the law of heredity as well as with our hypothesis. The law of heredity is summed up in the phrase,—*"Like produces like."* Parents, however, do not reproduce their kind by a replica of themselves, but by a germ-plasm exactly similar to that from which they themselves sprang, and which on its way to maturity passes through the same progressive phases as did the parental foetus. This same process is repeated through all generations and thus, though varieties in expression may arise, the preservation of the type is secured.

To quote Mr. Barclay's conclusion :

"Looking backward it follows by continuity of descent,—that the germ-plasm and embryo of an existing mammal must be the same as those of its first ancestor ; that the embryo of the first ancestor

presented in its growth the same phases that appear in the embryo of its latest descendant.

“We therefore, in the growth of an existing mammal, witness the processes of the specific variation that formed its first ancestor into a new race.

“The process of specific variation was completed in the womb of the first ancestor, and that process is repeated in the embryo of its latest descendant.”

Assuming evolution to be the key to the origin of species, no valid reason can be assigned for excluding man's body from the scope of that law. Neither his spiritual dignity nor any revealed truth demands such a miraculous exception. The uniformity of nature's operations constitutes a strong argument that the law which governed the origin of animal forms presided also over the formation of the corporeal part of the first of the human race. On our hypothesis at each stage of the evolution of life antecedent organisms and forces have been modified and, as a rule, perfected by new substantial forms and thus a new race has been evolved. The formation of man may well have been brought about by a similar method, though in the origination of his vital principle, the soul, which is the substantial form of the body, a radical difference was inevitable.

The specific principles which are revealed in the ascending series of animal organisms were all contained potentially in matter. In accordance with a law imprinted on the primordial elements these several potentialities were in their appointed order made actual in the manifold species of organic life. Father Harper, interpreting the teaching of the schools, says: “The elements alone, according to St. Augustine and St. Thomas, were actually produced by the creative act, but, simultaneously, in the primordial matter, thus actuated by elemental forms, a virtue was implanted dispositive toward all the material forms, conditionally necessary to the perfection of the earthly universe.” It is by no means necessary to suppose that God directly intervened in the evolution of the successive specific principles from anterior ones. It is more reasonable and more conformable with his customary mode of action to hold that in the building up of the varied world of organic life He acted indirectly, through natural causes, and that

the potentialities residing in matter were evolved in accordance with laws which He Himself instituted in the beginning. To quote Fr. Harper again: "It was an ordered potentiality, so that in the evolution of the substantial forms the lower should precede the higher and that these latter should presuppose and virtually absorb the former. Since the first creation Divine Wisdom and Omnipotence superintended the natural evolution of visible things, according to a constant order of His own appointing." The vital principles of vegetable and animal beings are a development of a power implanted in matter by the Creator. The highest is but a modification of one less perfect. But, when man had to be made, something very different from the modification of an existing life-force was necessary. Animal forms depend for their being and operation entirely on the organism. They are therefore material and perishable. Man's specific principle however belongs essentially to a superior order of being. It is a spiritual substance; in the language of the schools, it is a subsistent form, capable of existence and activity apart from the body. It transcends all the potentiality of matter and requires a direct act of creation to bring it into being. But allowing for the essential difference in the nature and origin of the human soul, the manner in which the first man was created was, we submit, similar to that which obtained among the animal species. That is to say, in the formation of our first parents the immaterial soul was created and united with the germ-plasm of an animal ancestor and, at once, became the principle of its sensuous and rational life. In this way the many striking resemblances to the animal in his embryonic and mature state are explained and the spiritual nature of man is sufficiently indicated.

No authoritative interpretation of Holy Scripture forbids such a view of human origins. In his commentary on Genesis, Hummelauer, with whom Knabenbauer is in agreement, says that the Bible informs us that God created man; but it does not indicate the precise method in which He formed him. Many theologians of high repute and unimpeachable orthodoxy have been able to reconcile their Christian faith with even extremer views of evolution than the one here suggested. There is indeed nothing in the first two chapters of Genesis which compels us to believe that

man's body was directly fashioned by God from inorganic elements. In a series of learned letters contributed to the *Tablet* some years ago, Fr. R. Clarke satisfactorily proved that the Hebrew word translated by slime in Genesis 2:7 of the Douay Version could quite legitimately be used to signify living organic matter.

It may be urged that our view of the evolutionary process is a mere theory. That, however, is no fatal bar to its acceptance. The most positive of the sciences abound in theories, many of them resting on the feeblest basis, yet boldly proclaimed, and often with a zeal proportioned to their irreligious tendency. Of this explanation it may be said that it throws light upon many of the most significant facts ordinarily adduced in favor of evolution, while it strongly emphasizes the vital truth that the origin and development of life cannot be understood independently of the Creator. It explains adequately, we think, the phenomena of the embryo, the rudimentary organs, and the structural identities of different races, and it can be shown, as no theory of natural selection can, to be in perfect harmony with the facts disclosed in palæontology and the ineffaceable distinctions of existing species. The likeness between successive types it ascribes to the natural element of descent, but the differences, which are equally essential and persistent, it holds are due to Divine agency eliciting new substantial forms in accordance with fixed laws. In no other way does it seem possible to bridge the gulf which divides species and to carry development onward. In vain does Darwin attempt to limit the action of the Creator to the formation of the first and elementary species. Although he does not acknowledge it, his whole argument supposes that the primordial germs were at their creation endowed with the capacity of all future development. The corner-stone of his theory is the assumption that in the first and all subsequent life-forms there have arisen profitable variations, capable by steady accumulation through natural selection of producing specifically new types. These variations are the very material from which the countless variety of species has been fashioned. Now, before the Power of God can be dispensed with in the evolution of new races, it will be necessary to discover some other independent source of these variations, which are a

necessary condition of evolution and which have appeared with such unflinching regularity at every stage of the advance. This has certainly not been done. The fundamental problem of the origin of these variations, which is equivalently the origin of species, has not been solved by the Darwinian school, because a satisfactory solution would have to admit the inadequacy of natural causes and the necessity of Creative energy at each step forward. The only reasonable explanation is that the rich and varied potencies which have developed from the primitive organisms into numberless species were implanted there by the Originator of those first forms. Moreover, species have appeared in the world in a perfectly regular order and in a continued gradation of progress that cannot be the result of accident. Logically, then, the Darwinian is driven to the conclusion that Omnipotence has throughout supplied the necessary vital energies, and that Divine Wisdom has superintended and directed the whole course of evolution from the beginning to the end.

It is hardly necessary to say that the view put forward by Mr. Barclay is not a mere theory of miracles. A miracle is an occurrence which constitutes an exception to the observed order of nature. But in the first institution of nature, says St. Augustine, we do not look for miracles but for the laws of nature. In this enquiry we are searching for the law which governed the appearance of new types, and our contention is that specific variation of the embryo of antecedent organisms is the law by which new species have arisen.

This mode of development is not wholly strange to Christian ideas. It supposes that through the ages existing powers have been supplemented and perfected by a new principle, evoked from the potentiality of matter by God. The issue of this union has always been a new species or race. In every human generation we have a very similar process. Natural forces contribute only a part to the total effect. In each case the Author of life intervenes. He may be said to coöperate with existing natural forces by the direct creation of the soul, which He united to the germ-plasm in the first moment of conception. This spiritual substance becomes the life-principle of the organism and controls and directs its development to the predestined goal.

Now if such is the mode of the individual man's origin, why may not the race of man and all animal kinds have arisen in a similar way,—in every case Divine Energy reinvigorating previously existing forces in order to evolve a new type? As becomes a spiritual subject, the method of man's conception is on a higher plane than that of the brute creation. Yet, in regard to each individual and the race, we seem to have an application of substantially the same principle by which we conceive the lower species to have arisen. As already pointed out, we do not overlook the radical difference between the mode of origination of the animal's substantial form and the spiritual soul of man. Pre-existing matter was created with the potentiality to evolve from it in obedience to law all the various forms which it subsequently assumed. Accordingly, the vital principle or substantial form of each successive animal species was merely educed by God from an antecedent one, "but they reach their climax where the potentiality of matter fails, and the Creative power of God has to supply the substantial form required to constitute man." The words of Genesis describing man's origin may be adapted to our theory without difficulty. "And God said: Let Us make man to Our own image and likeness." And He breathed into the germ-plasm of the appointed animal ancestor a spiritual essence, the breath of life; and that embryo became a living soul. Such, we submit, was the origin of the first Adam, and the conception of the second Adam was not unlike.

Judging *a priori*, a special act of creation for our Lord's Body would have appeared necessary and inevitable. Yet, as far as His Divine Holiness permits, He becomes subject to His own law, and by the ineffable operation of the Holy Ghost is conceived in the womb of a creature. "He did not abhor the Virgin's womb." If the second Adam deigned to derive His Body from a woman—for Him an infinite abasement—it is not impossible or even unlikely that the first Adam, on his material side, was formed from a lower animal, to which he is so obviously akin. All the species have, we suppose, been brought into existence by the development of fresh substantial forms or vital principles in the embryos of antecedent organisms. The process reaches its climax in the natural order by the creation and union of a spiritual life-principle with

the germ-cell of an animal ancestor and, in the supernatural order, by the union of Eternal Life Itself, in the womb of the Blessed Virgin, to our human nature. Looking to the unity of design which pervades all God's works and to the close analogy which exists between the natural and the supernatural, is it too much to say that in Jesus Christ's conception we behold, in a perfect form, the mode of origination of all classes of organic beings?

In this view there has been no interruption in the continuity of law. As the primordial life-forms, on the admission of Darwin, were developed from preëxisting unorganized matter, so throughout the ages anterior forms have served the Creator as the foundations on which He has built countless structures of new design and ever increasing perfection.

Such a conception reveals the law of evolution binding together the universe of organic life from the lowest stage to the highest. From the confines of the inorganic, the grand procession of life issues forth and by a Divine impulse moving ever upward, by methods ever the same, unfolding itself in an infinite variety of forms, it passes through the organic and the rational and, at last, reaches its goal in the Divine. Jesus Christ is then the Alpha and the Omega, the crown and the goal of the evolutionary process. His incarnation is "that far-off Divine event toward which all Creation moves," and all other modes of specific evolution were but imperfect types and dim foreshadowings of the ineffable operation by which the Word was made Flesh.

J. WELCH.

Wigan, Lancashire.

HIS GREY EMINENCE.

I.

THOSE who have read or witnessed the production of the first Lord Lytton's historical drama *Richelieu*, so often staged, and the title rôle of which has been impersonated by Barry Sullivan, Sir Henry Irving, and other eminent actors, who have given visible embodiment and expression to the author's concep-

tion of a great historical figure, will recall with mingled feelings of repulsion and amusement the monk "Joseph," the antithesis in his meanness, servility, and sycophancy to the great-souled, independent, and powerful personality of the Cardinal-statesman ; a kind of ecclesiastical Uriah Heep, whose affected " ' umbleness " is only a mask to hide secret ambitions and audacious aspirations, a transparent veil which the keen, searching gaze of his patron easily penetrates. It is a striking instance of the way in which history has been falsified and exploited, that a distinguished man of letters like Bulwer Lytton should thus prostitute his pen to the profit of Protestantism and disparagement of monasticism by portraying Friar Joseph as a monk of the type familiar to English literature since the epoch of the Dissolution, or " the Great Pillage " as an Anglican writer¹ calls it, when it became the vogue to hold up to ridicule or contempt all who wore the monastic habit. It would be a very feeble plea in mitigation or extenuation of this deliberate disfigurement of an important historical personage to plead, on Lytton's behalf, the dramatic exigencies, the need of introducing a foil or contrast to the central figure, or to quote from some stray contemporary pamphlet by one of those libellers from whose envious darts and diatribes no man who rises to eminence is free. So far from being the creature depicted by the dramatist, who evidently wrote to please the Protestant gallery, the real Joseph—the Capuchin, Père Joseph du Tremblay—was a man of high distinction in the social, political, and ecclesiastical world of his time. Although death somewhat abruptly closed a career not completely rounded off, a thing incomplete and unfinished ; although, in Louis Veuillot's words applied to another distinguished French ecclesiastic,² " un de ces grands passants qui n'arrivent pas," he nevertheless made his mark in history,—a broad, deep, and enduring mark. Quite a literature has accumulated around and about his personality, his life, and his action in and influence upon many of the leading events of his age. It was an age of great men and great deeds, and he ranks with the greatest. It was an age when Richelieu, one of the greatest statesmen in the world's history, was the power behind

¹ Jessup.

² Mgr. Dupanloup, Bishop of Orleans.

the throne which became greater than the throne; and the power behind Richelieu was Père Joseph, who was more the colleague than the confidant of the great Cardinal, whom he was instrumental in leading to the high and commanding position he occupied; his successor-designate, who, had he lived, would have become Prime Minister of France and a member of the Sacred College. He was one of the makers of history. With a genius for politics in the higher sense of the word—*la haute politique*—he had a large share in moulding and directing the policy of Richelieu, a policy which strengthened and consolidated France, which made secure the basis of national unity by the extinction of a faction inimical alike to Church and State, and caused France to be respected and feared abroad, which raised it to the rank of a first-class power, instead of remaining a weak and distracted nation, rent by heresy and faction; which glorified the reign of Louis XIII, whom it made the greatest European monarch of his time. He was the second self, the *alter ego*, the eye, ear, and right-hand of this masterful minister, to such an extent that he came to be called, *son Eminence grise*—his Grey Eminence.

François Le Clerc du Tremblay, who under the name of Father Joseph played so important a part in high affairs of State as well as in the Church, belonged to the younger branch³ of an old Paris family connected with court and official life, and allied to the Bourbons.

He was the eldest son of Jean Le Clerc du Tremblay, king's counsellor, first president of the court of requests of the palace and chancellor to the Duc d'Alençon, and of Marie de La Fayette, who came of the old Auvergne house of the Motiers. Born in Paris on November 4, 1577, he was held at the baptismal font by Diane, Duchess d'Angoulême and had as godfather François de Valois, Duc d'Alençon. His father, who belonged to the class of erudite magistrates of whom Pasquier and De Thou are the best known representatives, died in 1587. François, who had

³ This branch of the Le Clercs, distinguished from the elder branch, the Le Clercs of Fleurigny, by the name of its principal manor or château, le Tremblay, near Montfort-l'Amaury, was founded by a Seigneur du Tremblay et de Limoy, treasurer of France. This château, a fine type of seventeenth century architecture, still exists in the valley of the Mauldre.

been placed at the College of Boncourt where, among his fellow students, were two whom he was subsequently to meet in joint enterprises,—Claude de Mesmes, Comte d'Avaux, one of the staunchest adherents of his policy, and Pierre de Berulle, afterwards known as Cardinal de Berulle, the founder of the French Oratorians—made such rapid progress in Latin that before he was ten years old he could speak it for more than an hour before a brilliant assembly and at twelve produced a creditable translation into Latin of a French version of Plutarch ; while he had acquired Greek through the medium of conversation with his father and his master, George Critton, a Scotchman, professor of Greek in the Royal College. His intellectual and devotional precocity were alike remarkable. One day, when his father was entertaining a numerous and distinguished company, the child—he was then only four—mounted a stool and, addressing the guests, related the history of the Passion, which, some time previously, he had heard from the lips of one of the servants, but, when he reached the entombment, emotion overcame him and he could not continue. “ Does not this child, so moved by the drama of Calvary that he triumphs over the timidity of his age to make an imposing assembly sharers in his emotion, until the emotion which made him speak obliges him to be silent, announce the founder of an Order⁴ whose members shall unite themselves in prayer to the sufferings and graces of Mary at the foot of the Cross ?” Comments Gustave Fagniez :⁵ “ Does not this *rapprochement* between two facts of assuredly unequal importance indicate that Father Joseph entered religion through love, that he saw therein that which, truth to say, is its foundation, but which all Christians do not see so clearly: the bleeding sacrifice of charity calling for another sacrifice in return to be efficacious? Ought it not put us on our guard against the false appearances of severity and dryness which the life of our hero may present ?”

When the trouble which marked the close of the reign of Henry III made sojourning in Paris rather unsafe, his widowed mother quitted her town house in the Rue Sainte Avoye where François was born and retired to the château of Tremblay which

⁴ Congregation of Our Lady of Calvary.

⁵ *Le Père Joseph et Richelieu* (1577–1638). Paris : Hachette. 1894.

she fortified against the risks of civil war. Reveries under the branching trees and in the leafy shade of the patrimonial park favored the growth of religious sentiment in a naturally reflective mind, while ascetical reading gave a precise direction to a precocious detachment from the world. He has related himself the trials and triumphs, the self-questionings and self-revealings, the self-knowledge which made known to him the need of self-repression, before his vocation ripened into a vow to enter the Order of Saint Francis, which he chose, he says, without ever having heard of it and through a divine inspiration. Some time was to elapse before he put this design into execution. When the advent of Henry IV (March, 1594) restored order and tranquillity to Paris, François Le Clerc entered the University, then only the shadow of its former self, perfected himself in the knowledge of Greek with Frederick Morel, King's lector in that language in the Collège de France, and learned Italian and Spanish under a celebrated master named César Oudin. The facility with which he wrote and spoke these languages counted among the causes which made his help so valuable to Richelieu. His knowledge of the classical languages and literature was profound. Hautebreche records that he knew by heart whole works of profane literature and wrote Latin and Greek, verse as well as prose, with elegance. A European tour having widened his knowledge of men and things he returned to France midway in his nineteenth year to appear at court with the title of Baron⁶ de Mafliers, with the prospect of a brilliant career in the world under the auspices of his kinsman, Constable de Montmorency, gaining by his knowledge of affairs and the charm of his conversation the esteem of Henry IV and the Duchess de Monceaux, serving with distinction at the siege of Amiens (1597) as a volunteer, and accompanying Hurault de Maisse to England in the same year.

It will be seen that when he renounced the world, François Le Clerc knew what he was sacrificing; knew its attractions without experiencing its vexations; had made a successful experiment in two of the greatest spheres of human activity—war and politics; when the reception given to his merit, his youth, and his birth,

⁶ This barony was one of the principal fiefs of his maternal grandfather, Claude de La Fayette.

and the interest of powerful patrons had caused those first rays of fortune, which are hardly less delightful than those of glory, to dazzle his gaze. But when a soul is prevented by grace, everything leads it to God, even what seems should engage it more in the world's interests. The emotions awakened by crossing over to England, the spectacle of Elizabeth's court, strengthened in the young man the secret sentiments which he had brought back with him from Italy. The war had led him to witness the death of a great noble, abandoned without material or spiritual succor by those who had but lately gathered round him with interested eagerness. This scene, insignificant to many others, made a soul preoccupied about its salvation sensible of the danger of an unprepared death and the instability of human affections. His sojourn in England ended by confirming him in his vocation, either because his association with the Protestants of that country made him more orthodox and developed his zeal for the propagation of the faith, or for some other reason. On his return, a very retired life, exclusive intercourse with persons of great piety, such as M. de Berulle and M. Du Val, doctor of the Sorbonne, whom he made his confessor, preceded a complete separation from the world, upon which he was henceforth resolved. He set out for the Grande Chartreuse with the idea of fixing his retreat there; but, a short way from Nevers, he was stopped by an interior voice which commanded him to return.⁷ It was that of filial love which told him that he was not to, as it were, rob his mother of himself; that he should redouble his efforts to obtain her consent; that in obtaining it he would associate her with the merit of his immolation, and would give God two souls in place of one.⁸ When he rejoined her he avowed his vocation and his attempt to follow it. Then, for fifteen months, took place between mother and son a contest in generosity, as the great Corneille excels in depicting them, the first striving to vanquish maternal affection, the second to overcome grace. In this struggle, as might be expected, it was the woman who triumphed, for it was she who made the sacrifice.

⁷ "I remember what was said to me in spirit on the Nevers journey—how I was to return to you." (Father Joseph to his mother. Orleans, February, 1599.)

⁸ "He then heard as it were a voice which said to him: 'Return for your own and your mother's salvation.' " (*Souvenirs de Marie de La Fayette.*)

In seeing her son ill from the struggle he was making, she allowed a kind of consent escape her. "I see you pining and dying," she said to him. "Your sufferings are killing me. Get to know how it is among the Capuchins and enter there; perhaps I shall be resigned." He seized the opportunity and asked from Father Benedict, of Canfeld, guardian of the Capuchins of Saint-Honoré, an obedience which sent him to the novitiate at Orleans. The news that he had received the habit at the Convent of Saint Jean-le-Blanc on February 2, 1599, came by surprise upon his mother, who had forgotten her consent, and at first only saw in what took place a son snatched away from her affection, an infringement of her authority, a kind of abduction. She got her friends to intervene, obtained the aid of the secular arm, and rushed off to Orleans with letters conveying the King's orders to the Capuchins to give up her son, and a prohibition from the Parliament to the religious to receive him. But her opposition to a resolution in which she could not but see the effect of grace did not last long; and for the second time grace triumphed over nature.

He had chosen the order which most harmonized with his views and aspirations, an order uniting the monastic to the missionary, the contemplative to the active life; a *corps d'élite*, a picked body auxiliary to the secular clergy, always under arms, so to speak, ready to fly to the succor of humanity in every need spiritual and corporal, leaving all things and following the Master in the strictest evangelical poverty. "This life," he wrote to his mother during the first years that followed his profession, "is a soldier's life. The difference is that one receives death in the service of men, and we hope for life in the service of God." Ordained priest in 1604, he was made lector in philosophy at the Saint Honoré Convent. Weak sight having obliged him to give up teaching, he was given charge of the novitiate in the convent of Mendon, where he practically filled the function of guardian, the titular guardian, Father Jerome of Rouen, being absorbed in the direction of the Daughters of the Passion. He delivered his first sermon at Paris, in the Church of St. Geneviève, and subsequently preached at Bourges, Le Mans, Angers, Saumur, Caen, Loudun, Nantes, Fontevault, Lenclôître and Châtellerault. The power of his eloquence is attested by Lepré-Balain, who records his personal

impression and the assiduous attention of the faithful; but no specimen of his discourses has come down to us to enable us to judge for ourselves. He thereby effected a great number of conversions and promoted more than one religious vocation. It was to his preaching the Capuchin Order was indebted for Father Peter of Alençon, martyred in Morocco, and Father Angelus of Montagne, Father Joseph's companion and secretary for more than twenty years. His election as Provincial of Touraine in September, 1613, led to his entrance into public life as mediator between the King, the Holy See and the rebellious nobles who had taken up arms in the second civil war which signalized the government of Marie de Médicis. Polemics got mixed up with politics,—no unusual thing, particularly in France. When the States General assembled under the emotion produced by the excesses of the League, the excommunication and absolution of Henry IV, and the assassination of two kings, the deputies of the Tiers Etat reopened the question of Church and State, claiming the absolute independence of the Crown in regard of the Church and that no power can free subjects from their allegiance. It met with the unanimous opposition of the First Order, the oppositionists including Cardinal du Perron and Richelieu, who contested the inviolability of the Crown, the logical deduction from this doctrine, which, far from being universally admitted in the Catholic Church, was disputed even among Gallicans and could only be established by ecclesiastical authority. The situation was critical. The traditional conception of the relationship of the two powers was so firmly maintained by Rome and so well accepted by the Gallican clergy that the adoption of the view of the Tiers Etat as a law of the State would have led to an interdict and a schism. Henri de Bourbon and his Catholic adherents had given pledges to their Protestant allies and sought to acquire some popularity for their cause by posing as champions of national and Gallican ideas and inscribing the article of the Tiers Etat in the programme of their claims. Father Joseph, who had been for the third time elected Provincial of Touraine, and whose brother, Charles Le Clerc du Tremblay, was in the household of Henri de Bourbon, approached the chief of the malcontents with overtures of accommodation which were favorably listened to. The reception he met from the Dukes

of Mayenne and Longueville was not less friendly; both were relatives of the Duc de Nevers, head of the crusade of which the Capuchin was the soul, and the second was moreover the nephew of Antoinette of Orleans, the spiritual daughter of the future founder of the Calvary Congregation. Father Joseph preached in presence of these princes on charity, obedience, and union, and used every means to dispose them to submission. The consummate skill and success with which he carried on delicate and difficult negotiations with Catholic and Protestant nobles foreshadowed the future diplomatist whose name and fame were to be linked with those of Richelieu. When it is remembered that he had to deal with Marie de Médicis, full of Italian wile and *souplesse*, with men like Condé, Bouillon, and Sully, and to reconcile private as well as public interests, it will be seen that he had no easy task to arrange a situation which imperilled the pacification of the kingdom and its relations with the Holy See. While the Conferences, which were held at the house of the Comtesse de Soissons at Loudun, were proceeding, a serious malady, of which Henri de Bourbon had a relapse, interrupted them. The fear of appearing before God in the character of a rebel and a schismatic, rendered Father Joseph's exhortations more efficacious. Summoned to the prince's bedside to give him spiritual succor, the Capuchin prevailed on him to sign the peace, concluded on May 3, 1616.

Father Joseph's decisive intervention in the negotiations of Loudun necessitated numerous journeys between that city and Tours, during which he had frequent interviews with Richelieu, then residing in his priory of Notre Dame de Coussay. They formed an alliance more or less based on unity of views and action affecting the future of religion and the country. It was the alliance of a nature enthusiastic, impervious to discouragement and fertile in expedients, with a mind bold in conception, persevering and circumspect in execution. Father Joseph passionately longed to see France resume its influence in Europe by maintaining its old alliance, but he did not then dream that he was destined to labor in this national work, and was absorbed in the preoccupation of rescuing his country from heresy and the Holy Places from the infidels. Richelieu's approval and concurrence were gained for

the first of these enterprises, which flattered the statesman's liking for political unity and the theologian's desire for the propagation of religion; but on the subject of the second he did not share Father Joseph's confidence, although in an interview with the Duke of Nevers under the Capuchin's auspices, he had exchanged the promise of favoring the projected crusade for that of a support given to his ambitious hopes. Father Joseph was not slow to recognize that Spain's ambition was an insurmountable obstacle to that project, and that the abasement of that power, and, as an inevitable consequence, of the House of Austria, was the indispensable preliminary of the conquest of the Holy Land; and henceforward became Richelieu's most powerful ally in his policy, the keynotes of which were the need of humbling Austria, regarded by France as its hereditary enemy, and keeping Spain at bay. But neither the difference in their point of view nor that of their nature prevented Richelieu and Father Joseph from being mutually communicative, and understanding and appreciating each other. The Bishop of Luçon admired the Capuchin's great heart, the abundance and originality of his views, and his ardor tempered by shrewdness; while the friar was delighted to find his ideas reflected in the mind of a resolute prelate, and resolved to neglect no opportunity of furthering the advent to power of Richelieu, whom he regarded as the man designed by Providence to uplift the Church and France. "If," observes Gustave Fagniez, "it is true to say that it was Richelieu who made Father Joseph a politician, in this sense that he associated him in the constant and daily management of affairs, one may, to a certain extent, say the inverse: it is at least certain that, if the Cardinal returned to the government never more to leave it, he partly owed it to the Capuchin. Driven into the cloister through disdain of the temporal satisfactions upon which his ambition could count, the latter was to find himself drawn back into the world through his very religious enterprises and his devotedness to Richelieu."⁹

Father Joseph, who went to Rome in 1616 about the mission in Poitou, the crusade against the Turks and the foundation of the Calvary Congregation; returning in June, 1617, on the eve of his taking leave of the Sovereign Pontiff, described the situation

⁹ *Op. cit.*, Vol. I, p. 78.

of his country as "an obscure labyrinth into which he trembled to enter." Nevertheless he did enter it; and to his successful unravelling of the tangled and tortuous maze into which religious and diplomatic interests got involved was due the restoration of Catholic worship in Bearn, where Jeanne d'Albert had deprived the Bernese clergy of their possessions to endow and establish as a national Church the religion of the Protestant minority. The Huguenot party, who formed an *imperium in imperio*, were giving great trouble by their intrigues, while their audacious pretensions were encouraged by the occasional victories they scored over some weak men in power. The abolition of the privileged Church and autonomy in Bearn so alarmed the Protestant party that an unauthorized assembly at Rochelle refused to dissolve and defied the royal authority, organizing, at least on paper, an insurrectional government. Father Joseph, in a letter to one of the Calvary nuns, exhorts her to pray for "the ruin of heresy in those quarters" and for "the good prelate, God's arm," as he calls the Archbishop of Sens, who had summoned to his assistance "the useless neighbor," as, in his humility, he modestly designates himself. Sometimes discouragement takes possession of him and he talks of fleeing into an absolute retreat from the spectacle of triumphant heresy and the cowardly inertia which tolerates it; of abandoning the world, in which he finds so much that is distasteful to him, and waiting until God puts His hand to it. "He alone knows," he says, "how deadening it is to my spirit to be in the midst of such nastiness."¹⁰

The campaign against the Huguenot rebels (May, 1621) assumed something of the character of a crusade. The Jesuits and Capuchins moved about among the soldiers, animating them, and hearing their confessions. In the chapel of Notre Dame des Ardilliers, Saumur, where Father Joseph first conceived the idea of founding the Calvary sisterhood, Louis XIII, who was accompanied by the Queen Mother and Richelieu, received Communion along with all his suite. Father Joseph, who founded a convent of his order at Thouars, prevented the soldiers from pillaging Saint Jean d'Angely, preached in the principal church, and obtained

¹⁰ "Lui seul scayt la mort que c'est à mon esprit d'estre parmy telles ordures."
—Letter to the Prioress of Lenclôtre, December, 1620.

from the King a site on the demolished fortifications for another convent.

Meanwhile a revolution of the palace, a prime mover in which was Jean Davy du Perron, Archbishop of Sens, had for its object the displacement of the Duc de Luynes and the substitution of the Bishop of Luçon, regarded as the most resolute and capable exponent of the Catholic policy. Richelieu had become the hope of the partisans of that policy. "The impression he has left of himself in history," says Fagniez,¹¹ "seems no doubt difficult to reconcile with the position of the protégé, the favorite of what they then called the 'devotees,' but this difficulty only exists because people forget the affinity of his sentiments with theirs, to think only of the part which circumstances as well as his inclinations made him take. The truth is that Richelieu, a zealous bishop, protector of the Poitou missions, a highly esteemed controversialist, a candidate for the Cardinalate, and private adviser to the Queen Mother, promised in the eyes of the Catholic majority of the country, alarmed by the crisis which Catholicism was passing through in Europe, to be a minister capable of defending it and profiting by the imprudences of the French Protestants to disarm them, and by a pressure more skilful than violent to make them return to the bosom of the Church. The truth is that Richelieu, without compromising himself with any party, lent his countenance to these hopes, first because they corresponded to his ideas and then because they ensured him the support of the largest and most active body of opinion. Father Joseph went bail for him to the militant Catholics."

No one worked more earnestly to clear the pathway to power for Richelieu and overcome the intrigues of coteries and cabals which obstructed his progress than Père Joseph, entirely under the spell of his magnetic influence. "Hold for certain," he wrote to his Capuchin brethren¹², "that the good personage of whom you speak and to whom I disclosed the work of God, is *in visceribus meis ad convivendum et commoriendum*. Act so with him that he may daily increase in the holy resolution of employing for Him the considerable talents He has given him."¹³ What he besought

¹¹ *Op. cit.*, Vol. I, p. 94.

¹² The crusade against the Turks.

¹³ Epistles, MSS. Bibl. Mazarine, M.S. T. 2301, p. 1047.

the Capuchins to do, he did himself first of all, for his admiration detracted nothing from his independence and authority; he demanded from his friend a strict account of the talents God had given him; he combated in him, as in the Queen, lukewarmness, laxity, vain distractions into which the expansive and social character of the nobleman-bishop allowed itself to be drawn. One who, on entering the cloister, had renounced all the allurements of the world, who exclusively devoted to God and his country his talents and influence, considered as lost every moment which was not employed in the defence and extension of Catholicism. It was for this grand cause he was acting when he sought to foster the zeal of Richelieu's partisans and increase their number. He was the life and soul and directing mind of the movement of opinion which bore Richelieu to power.

The regular clergy exercised a dominant influence in society in the seventeenth century. The Catholic renaissance and the complications which imperilled the faith had lifted the monk above the disdain into which Protestantism and humanism had caused him to fall, and gained for him the deference and popularity which rightly redounded to the boldest and most active champion of the counter-reformation. This deference and popularity belonged chiefly to the religious who took a leading part in the Catholic movement, which by teaching, preaching, charity, and prayer, was renewing the sources of its moral life and breathing a new soul into France. Father Joseph was one of those. The titles he had gained and was daily acquiring in the service of Catholicism obtained for him access to the court and permitted him to use the greatest freedom of language. When he addressed the king, it was almost always in a religious interest; at one time to speak to him of his project of a crusade and to hold before him the dazzling prospect of being the liberator of the Christians of the East; at another time to obtain his intervention with the Holy See in favor of the Capuchins or of the new congregation he wished to found. He spoke in the vehement and inspired tone habitual to him. Richelieu's name was often mentioned in these conversations when the Capuchin, appealing to the king's patriotism to combat his prejudices, pointed to the Cardinal as the only man capable of exalting the royal authority and enabling the

monarch to fill the glorious rôle to which he aspired. Father Joseph's position in his intimate intercourse with the palace had become that of official director, receiving every confidence and exercising all the authority that befitted such an office. Even the royal alcove had no secrets for him.¹⁴

Father Joseph was attending a Chapter of his order at Orleans, which reelected him Provincial, when (August, 1624) he received from Richelieu a letter announcing his appointment by the king as head of the Council of State, and gratefully recognizing in the Capuchin the principal agent, under God, of his elevation; commending himself to the public and private prayers of the assembled friars "that he might be of useful service therein to the glory of God and the good of the State." He concludes with a pressing invitation to hasten his return to Paris, as he wished to consult him about important affairs within and without the kingdom.

If Father Joseph was able to promote the uprise of Richelieu in such a large degree as the latter hastened to recognize, he owed it to the influence and prestige which his religious zeal had acquired for him. Among the works which had made his name known and revered was the foundation of the Congregation of the Reformed Benedictines of Our Lady of Calvary. After being the occasion of the first relations between Richelieu and Père Joseph, this undertaking, so far removed in its founders' minds from all worldly views, was, by the sympathies it aroused, by the men it brought together, by the mystical authority it conferred on Father Joseph, effectively to serve the political destiny of the Cardinal and the Capuchin.

In August, 1606, Father Joseph, on his way to the Chapter of his Order about to be held at Paris, stopped with his mother at the Château of Tremblay, where he was urged to preach in the neighboring Priory of Haute Bruyère, which depended on the Order of Fontevault. Like many offshoots of Fontevault, the Priory of Haute Bruyère had lapsed into laxity. The impression produced by the Capuchin's preaching was so profound that, in a unanimous transport, the nuns manifested a desire to return to the strict observance of the rule and charged him to communicate their resolution to the Superioress-General. This mission was not

¹⁴ Gustave Fagniez, *op. cit.*

the only motive which called him to Fontevrault; he also wanted to obtain the support of the abbess, Eléonore de Bourbon, the king's aunt, to establish a Capuchin convent at Saumur, despite the resistance of the Protestant governor, Du Plessis-Mornay. There was then living in the abbey another princess of the blood-royal. Widow of Albert de Gondi, Marquis de Belle-Isle, Antoinette d'Orleans Longueville had begun by embracing the religious life in the reformed convent of the Feuillantines of Toulouse. Her high birth and reputation for holiness had inspired some pious persons with the idea of drawing her out of the obscure convent in which her virtues were hidden to be the successor of her aunt, Eléonore de Bourbon, and the reformer of the Order of Fontevrault. She chose Father Joseph to be her spiritual director. The future of the reform accomplished by Antoinette of St. Scholastica (the name in religion of the Marchioness of Belle-Isle) was one of the three great interests which took him to Rome in 1616. It was linked with the foundation of the Calvairiennes, an independent congregation based on the primitive rule of St. Benedict and devoted to the conversion of heretics and the expulsion of the infidels from Palestine. The drama of Calvary, which had so moved his young soul in his childhood and awakened his vocation, had been the habitual subject of his meditations. It was to the deliverance of the Holy Places were to be directed all the prayers and mortifications of Antoinette's little flock, that deliverance in favor of which he was simultaneously appealing to Christian Europe and which, through all the varied events which pointed his attention to other aims and objects, never ceased to be the dream of his life. The idea of a new congregation met with objections in the *Curia*; at one time Father Joseph despaired of success; but an unexpected and favorable change took place in the dispositions of Paul V and his advisers, a change which the Capuchin attributed to the intercession of St. Charles Borromeo, because it was on his feast (November 4th) and after he had recourse to the saintly Archbishop of Milan, that two of the Cardinals, the most opposed to his foundation, came to him to announce that the Pope had consented to all his requests. Antoinette, who was the real foundress of the Calvary, died prematurely on April 25, 1618,

designating Father Joseph as the infallible guide who had directed all her steps and to whom her spiritual daughters ought to render the readiest obedience. Thanks to his efforts the work developed and took root and has continued. To him the new Congregation was indebted for the protection of the Queen Mother, whose partiality for the Calvairiennes was manifested in many ways, establishing them alongside her in the park of the Luxembourg Palace.¹⁵ It was also indebted to him for Richelieu's solicitude and sympathy. One of his cousins, Madeleine de la Porte, entered the Calvary of Morlaix, and the Cardinal's niece, the Duchess d'Aiguillon, laid the first stone of the Calvary of the Crucifixion near the Temple. He was very liberal in his donations and endowments. It was after coming from Communion, Father Joseph records, that he added to his other liberalities a sum of 30,000 livres for the advancement of the work and the foundation of a Mass in the Convent of the Compassion in the Faubourg Saint-Germain. This was after the military reverses which in 1636, in the terrible "Corbie year," shook even the Cardinal's firmness and carried alarm into the midst of Paris. But, Gustave Fagniez¹⁶ observes, we must be careful not to see in these pious foundations, and in the devout language, grave and penetrating, in which they are made, only a passing and superficial emotion due to external circumstances. It is, on the contrary, from the inmost depths of Richelieu's own soul that proceed his acts and language, like his prayer to the Blessed Virgin for the peace of Christendom, for the solace of "the poor people of France," and the accomplishment of a social and moral reformation. Catholic by education, by profession, by the moral atmosphere he breathed, by his intelligence of the interests of France, Richelieu was Catholic also by his serious and reflective and introspective turn of mind. It was through this sentiment that Father Joseph acquired a hold of him. The Calvary counted for a good deal in this connection. Between Richelieu and the Calvary there was a spiritual intercourse, of

¹⁵ The cloister and door of the convent founded by Marie de Médicis still exist. The original character of the architecture attracts the attention of all who pass by the Petit-Luxembourg. The Queen's name figures in almost all the acts and documents which constituted the Congregation, the most important being the Bull, *Ad militantis ecclesiae regimen* of March 22, 1621, by which Gregory XV sanctioned the separation from the Order of Feuillants.

¹⁶ *Op. cit.*, Vol. I, pp. 115, 116.

which Père Joseph was the intermediary. He represented him to the nuns as a superior genius, gifted and chosen by God to labor for His glory, and as one who was to be supported by their prayers. The patrons and protectors of the new Congregation formed part of that group which religious zeal had formed around Père Joseph and which strengthened his position and social influence. They included Philippe Cospéan, successively Bishop of Aire, Nantes, and Lisieux, whose moving eloquence had moved the nuns of Lencloître with the first desire of reform; Jean Davy du Perron, Archbishop of Sens; Sebastien Bouthillier, Bishop of Aire; Henri de Gondî, Cardinal-Bishop of Paris; and René de Louet, Bishop of Quimper. The Calvary also recalls the names of the Bishop of Poitiers, Henri Chasteigner de la Rocheposay, Anne Geneviève de Bourbon, Duchess de Longueville and niece of Antoinette, Françoise de Lorraine, Duchess of Vendôme, Mother Anne of St. Bartholomew, a Carmelite nun, a favorite disciple of Saint Teresa, Père Hubert Charpentier, founder of the Priests of Calvary, Madame de Lozon, and De Launay de Razilly, the mariner and explorer. It will be easily understood how in the midst of such an *entourage* the Capuchin friar acquired that social ascendancy of which the astute Richelieu knew well how to make good use. One would entirely misunderstand the spirit of the seventeenth century if one forgot that religion then obtained the almost universal assent and devotedness of minds and hearts, and that in rendering service to it was the surest way of reaching popularity, consideration, and influence.

Cork, Ireland.

R. F. O'CONNOR.

(To be continued.)

ANCIENT TRUTH AND MODERN THOUGHT.

A Synthesis.

FIRST PART.

"To restore all things in Christ."—PIUS X.

IT was nearly two thousand years ago. A man with power and no doubt with the culture of his day, and, as it turned out, in a supreme moment in the life of humanity—all alone with Another whom he was about to send to death—asked the question: "What is truth?" But without waiting for answer, the inquirer

turned and went away. In another place the One questioned said: *I am the Life, the Truth, and the Way.* His Name was Christ. And He was crucified by His questioner. But since then the world became Christian; and we are still deemed, so far forth as we are civilized, to be a Christian world.

We are, at least for the present, the modern world. We should be able to speak for the Modern Thought. And twenty centuries, scanned, conned, criticized—documented, as the new term is—with the life of humanity since then, should enable us to know something of the Ancient Truth; what it stands for, and what we stand for. Or do we stand for anything?

Turn it over, struggle with it as you will, there does seem to exist a conflict between what may be briefly designated as Modern Thought and that sense of religious faith which we may also concisely term Ancient Truth. Whether the latter be epitomized in the word "Church," or in the word "Bible," or still further generalized in the word "Dogma," the civilized world finds itself face to face with an attitude of mind which may have many names and take many forms,—higher criticism; scientific progress; evolutionary development; agnosticism. But the conflict stands and stares the thinker in the closet as it affects the worker in the field. Is it new? Yes and no.

No, in underlying principle. It is in a way the old problem of many ages between faith and reason, religion and science, physical nature and God. To draw the lines accurately were vain, as the changing realignments of successive combatants alter some of their formularies of controversy and their seeming application to immediate practical interests.

Yes, in that the forms which the contest takes, the swaying opinions of leaders and multitudes, make new issues out of new conditions, and seem to lend new color to the principles which they claim to be the governing light and rule. But without going so far afield, there is some conflict—distinct though indefinite; actual, if difficult to localize; effectual on men's minds, if unconsciously shared in, or taken sides with, by individuals; and affecting the trend and course of society—which may well be thus briefly called a contest between Ancient Truth and Modern Thought.

As a rational being man will always seek to give a rational,

and that means a philosophical, account of his practical conclusions ; to set up a principle to stand for his convictions. There is an impelling sense, teaching the roughest and most uncultured element amongst us, that we must at least seem to think correctly, as well as to will rightly. So each generation has its philosophers as it has its political leaders. And the multitudes, according to their light, grasp after philosophical shibboleths to express the issues thus joined between their principles—their beliefs—and that of others. Perhaps dogma and undogmaticism would best sum up the case to-day.

Let us narrow the vision further to what we might broadly term orthodox ranks. For there can be no synthesis of contradictions. There can be no conciliation, either from the side of faith or reason, dogma or science, Ancient Truth or Modern Thought, between the man who says there is no God and the man who reverentially gives homage for his being to a Supreme Author and Perfect Rule and Standard of all. God, and no God, are absolute antinomies.

To claim to reconcile them were false and vicious by any norm of ethical maxim or conclusion on either side, as it is by the primary law of logical thought, the principle of contradiction. It would be to repudiate reason as well as faith. Here then looms up a monumental fact. For the historian as well as the philosopher, it must be a monumental fact—to be accounted for, perhaps ; to be taken account of anyhow. Ignored it cannot be without ignoring the clear data of reality. That fact is the Catholic Church and Catholic faith. Outside the Catholic Church it might perhaps be claimed by some disputant that Modern Thought has shattered the Church as a living organism, as it is hacking the Bible into fragments of mere human books ; and as it has shattered Christ Himself so far as Divine, except as that may be a rhetorical expression and a mere human superlative.

Another fact is that the Church, which has ever stood as the asserted custodian of Ancient Truth, as the undaunted champion of faith, has as steadfastly and against many varying foes always equally upheld the essential and necessary harmony between faith and reason, of truth and thought, ancient or modern. There have been those of every school—pagan, Jew, and Mohammedan—who endeavored to establish a fundamental conflict between

the conclusions of reason or philosophy, and the principles of faith and religion. Against them all Ancient Truth, as represented by the Church, has ever held to the supreme canon of reason itself,—that truth cannot contradict truth; that reason cannot falsify, though it may not illumine all truth; that science in its higher name and knowledge and demonstration cannot invalidate Divine truths and facts.

So far as there is conflict, then, it must take this form and this issue, if any: Catholic dogma on the one side, and (to take the most generic name) agnosticism on the other. Is there such an issue embraced in the terms Modern Thought and Ancient Truth? And is the modern world committed by the trend of its spirit, its science, and its institutions toward agnosticism?

It would seem almost a sufficient answer to say that half that modern world (so far as civilized) is Catholic, and that of the other half a large majority are at least religious-minded. No. The problem must be more critically examined before we may venture even upon a statement of the question itself. The modern world on the whole is not blasphemous of ancient truth nor anti-Christian. From Tom Paine it took a century to produce an Ingersoll; and that merely as a circus freak, and an example of speech without thought.

If civilized humanity is afflicted with any ailment, it might perhaps be generalized as undigested knowledge, ingested with wonderful rapidity. To adopt another figure. It has not had time to correlate into proper perspective the vast amount of information in the physical, political, and economic sciences which has become so widely spread before its vision. For whatever may be said as to the lack of depth or solidity, or the relative nobility and excellence, of that knowledge, one thing must be admitted—its incredible diffusion and the equally phenomenal participation of the multitude, whether for well or ill, in the mental as well as the political life of modern society. The spread of public education and of political equality,—these are the notes of the age as well as scientific discoveries and industrial development. In those few words, perhaps, we may find some data to point at the subjective side of the modern man, and to surmise some tendencies of Modern Thought.

To analyze the matter a little more deeply. What has that

modern world witnessed? It has seen—we had almost said within the range of personal experience—stereotyped maxims of social order shattered with apparent benefit; stereotyped assumptions of physical existence invalidated by new results; the pride of privilege lessened and the door of opportunity widened in human society by the disregard or overthrow of what was called the *established order of things*; and many an accepted doctrine attacked and subverted, often by indecorous assaults, yet to the proved advantage in knowledge, comfort, and welfare of human society at large.

Formerly a query might be answered and closed by flinging a book at your head. A formula ended a controversy. Formulas, axioms, and established things have all suffered violence,—with small appreciable harm; with many perceivable benefits. I will frankly say that I am in love with many of these results.

Equality before the law; freedom of conscience; general education; spreading participation by the multitude in the privilege of thought and voice and government,—let us not cavil at or quibble over names. Compare the results in the actual working of society with those of their contraries. Who would exchange? At the expense of our fellows? Perhaps. At one's own—never. The day that matter, *qua* power, physical force, or authority, shall manacle spirit and free will, and compel it to be good or bad by fear, is gone and seemingly gone forever.

But to get down deeper into the philosophical implications and consequences. Yes; a virus has entered with this into the modern world. Rule and precedent in every relation of life have not only relaxed but given place in the general mind to a critical attitude; with some attending feeling of unsureness as to many things that were held to be fixed, clear, and sure. There was a time when every man, woman, and child would, if asked, have drawn a picture of the devil,—horns, hoofs, and tail. We may be just as convinced that he is roaring about. But we would not be so ready to draw his picture. We have learnt to be critics of pictures, and to believe that even our own kodaks do not tell all that there is in a man. In a word, we have become deeply imbued at least with the inadequacy of our concepts,—their limitations, their finiteness of outline, and perhaps their lack of finality, at least in expression.

Now, in highest analysis, up and down, through various ranks and schools of mind, in various spheres of truth and knowledge, is not that the trend of Modern Thought? It has its dangers, written on its forehead. What we ask before proceeding to any attempted conciliation and synthesis,—Is the picture true? Well, has it any issue with Ancient Truth?

Ancient Truth, it is true, affirms some facts as realities of another order than physical, material experiences. It affirms God and it affirms soul. It affirms reason, that is, intellect and free will. It affirms conscience and moral obligation. It affirms truth and right as positive things resting in real beings and binding on reason and conscience. It affirms Providence and religion as necessary relations between God and man. Yes, it affirms Christ and mediation as a concrete fact. And if there be any implied philosophy in its affirmation of mere facts of any order, it may, perhaps, be in its averment that without revelation, without mediation, and without Christ, the inadequacy and fallibility of our human concepts would not reach right results nor adequate methods toward the Infinite Truth, the Infinite Reality, and the Perfect Good,—the Almighty and Eternal God.

ALBERT REYNAUD.

New York City.

(To be continued.)

BEETHOVEN'S GRAND SONATA IN C.

An Experience in the Life of a Soul.

The following reminiscence, written in 1854, is a chapter from the spiritual diary of a well-known author and convert to the Catholic Church. To the lover of classic music it will be suggestive of the sublime element of spiritual beauty and truth which inform and uplift all true art, and which distinguish the permanent masterpiece from the ephemeral production of mediocre and mechanical contrivances of sound, pleasing only to the ear. The incident here related and which gave to the author the occasion for her study is headed in the MS. *An Episode in the Life of a Pilgrim*, and reads in the first person. At the time she was still a Protestant.—EDITOR.

I HAD been seven years in and out and all about, and from time to time a great weariness came over me . . . and I was conscious of an aching feeling that it would not last forever.

Beethoven's Grand Sonata in C, which I had thoroughly vanquished, became to me a kind of inspiration and soothed me in these states. I clothed each movement with my own ideas, and when I played it I gave myself up to the illusion that I was expressing those thoughts. One evening I was asked by the host in these words to do something: "You often speak of musical ideas; do you think you really know what the author meant when he was composing that piece?" "Of course I do not. I only know what is passing in my own mind; but there must be sympathy somewhere, I think." "I wish you would put that into words—I should like to know it," was his reply.

I did not say perhaps exactly what I meant, because I was too unaccustomed to put my ideal into words; and mine host was a profound thinker himself, and took delight—as it seemed—to draw me out of my shell. On account of my conscious ignorance I generally imagined he was making a little joke of me; so I never presumed on his indulgence. But seeing he had thrown the gauntlet down, I took it up, and in a few days produced the following little poem, which I called *The Life of the Soul*.

A STUDY UPON BEETHOVEN'S GRAND SONATA IN C.—*Op. 53*.

FIRST MOVEMENT.

Argument.

The soul is in some degree emancipated from the baser attractions of the outer world; she begins to long for the purer atmosphere of the mountain. The valley lies behind and beneath her, when she hears a strain, like a sweet voice calling her upwards. She has no one, and nought but the love of perfection, to guide her steps; but she is so entranced with the melody and the prospect it reveals to her that instead of obeying the call she stands still—in intellectual wonder, but not as yet with love; consequently darkness closes her in again and she loses her way in a maze. Nevertheless, from time to time the call makes itself heard like a soft vibration in herself, and she cannot but hear it.

Oh wondrous beauty of created things
 Harmonious even in discord! Where is love
 That doth not prize thee, grateful! and on wings
 Of untaught eloquence, that rightly sings
 Unconscious—rise above

The prison walls of this world's citadel,
Above ! to that unknown where love and beauty dwell !

So stands the soul, midway 'twixt joy and woe.

Joy calling upward to the mountain height,
Sorrow aroused. In all the vale below
Maze and uncertainty—paths many, low,

Devious, devoid of light—
An endless labyrinth, returning back
For ever on its own unsatisfying track.

For her hath ebb'd of human joy the tide,

But, to the eye that drinks the beautiful
With ever feverish longing, aught beside
Is less than worthless—vainly given to hide
Man from himself, and dull
Those keener aspirations after good
Owned by his inner self, yet seldom understood.

And now, she *stands* upon the mountain side ;
With gaze intent she scans the giddy height !
Where shines the Star to give her joy, and guide
Through thickening clouds to regions yet untried
Of Beauty Infinite ?

See, the haze thickens ; dark, yea darker lowers
The veil which hangs around her " joy's ideal towers."

Ah, while she gazes, see, the mist rolls back,
And rosy twilight through the cloud appears !

Bright for a moment gleams the narrow track
That upward winds, nor is there any lack
Of hope—to chase her fears,

And yet, alas ! though rapt—with folded hands
In wonder—not in love ! she looks, she longs—she *stands* !

Then closes up for her in tenfold gloom

Her pictured heaven ; while she to other ways
Descends, and in a labyrinthine tomb
Seem lost those aspirations of her home !

Yet, through the dreary days
Breaks ever and anon that sunlit smile
In memory living still her tedium to beguile.

SECOND MOVEMENT.

Argument.

The soul is aroused by the vision of a human love. It is not for her. She understands what it means, and it brings back her longing for her first ideal, which she knows to be *Love Divine*.

Wildly the notes have flashed along—
 Wildly the chords have swept the sky—
 The soul is mute, nor asketh why
 She finds no answer to that song.

One strain alone her humor fits ;
 As one who, humble, dares to love
 Some vision earthly, far above
 Her little sphere, and wond'ring sits

Within herself ! nor voice nor gleam
 Familiar wakes the palsied sense
 Till, trance-like, from a sleep intense
 She starts, to find it but a dream !

And then her inmost pulses thrill
 To that well known familiar strain
 Which brings her to herself again,
 And bids the wearied heart be still !

Oh blessed music, throb benign,
 Rewakening echoes in the heart—
 Not lost—though silenced now—her part
 Resumes amid the choirs divine.

Thus in the darkness of a night
 Of sleep-born dreamings—tenderer far
 Than moonbeams or the evening star,
 Shines on the soul Love's holiest light.

And she hath left her devious track ;—
 Hath sprung towards the mountain height !
 Love makes the very cloud look bright—
 Love brings the lonely wanderer back !

THIRD MOVEMENT.

Argument.

The soul passes on, and treads human things under her feet. She sees before her the Love of the God-Man, and she is filled with the holy desire of gaining it. The mountain top is once more in sight, but she is assailed by all kinds of temptations to doubt and to draw back. She then cries out to her Divine Love and He conquers for her. The summit is attained through the strength of Divine Love.

And she hath passed to higher things
 And all the distant landscape smiles ;
 Love lends the soul seraphic wings,
 Love all the tedious way beguiles !

Love lives in all ! in flower, in tree—
 Oh, wondrous secret of her art
 That can her very self impart
 To make life's heaven-wrought harmony !

Disguised or known—whatever is
 Is lighted with her holy fire ;
 From all love draws her draught of bliss,
 And bids the mounting soul mount higher !
 Onward, no rest ! Love knows not rest !
 Speed onward ;—Is the strain too slow ?
 Speed upward, speed !—time lags below ;
 Time is not time so Love be blest.

But lo ! the mountain top in sight,
 Why lags the willing footstep here ?
 Ah, sees she not those waves of light
 So beautiful, so clear ?
 And why, on that victorious height
 Stands she in doubt and fear ?

Her cheek is blanched—her eye is dim—
 Her footstep falters !—What is there ?
 Some image gaunt of grim despair ?
 Some hot-breathed loathsome demon ?—Him
 The lion in his lair ?
 Nay, thousands rather ! madly plying,
 Pinions dark with wailful crying !
 Visions horrid ! ghostly, sighing,
 Rushing, muttering, hurrying, flying
 Round her everywhere !—
 And she crieth in her anguish :

“ Loved One ! leave me not to languish !
 Love ! Thou art all fair ! ”
 And the demons' laugh rolls by her,
 Fainter grows that lurid fire ;
 Open lies the way before her
 And her angel hovers o'er her !
 Love she loveth, Love All-Glorious,
 Love hath made the soul victorious !

LAST MOVEMENT.

The Song of the Soul as she passes from death to life.

Oh death, how beautiful art thou !
 How beautiful to me !
 How tender thy love-tokens are
 To one awaiting thee ;

And all for all thou givest Love
To her who loveth thee !

Strike the sweeping chords in wonder,
Strike for joy and not for pain ;
Triumph is a note of thunder—
Strike the sweeping chords again !
As the mounting soul mounts higher,
Swells the everlasting strain ;—
Break the bars of long desire—
Life is love when death is gain.
Strike once more ! for rest is glorious,
Restless rest and painless pain !
Oh that Life of Love victorious !
Sweep the chords of joy again !

Note on the above.—In connection with the object of the retrospect in which this incident of the “life of a soul” occurs, it is to be observed that at the age of twenty-four, being as yet shut out from all influence of a direct or even an indirect kind, not having even heard of mystic theology, I should have written a poem containing the first principles of that sublime teaching, and drawn from imagination the path of the soul as I saw it pictured in myself, in the light of the circumstances in which my outer life was placed. At first the soul is represented as discovering herself naturally placed upon the mountain,—with her back to the valley. She is rapt by the beauty before her, which is not to be found in the prospect beneath her. She hears a voice calling her upward. She is attracted, and believes in it, but is not moved by it. This is the state of the soul as described by Hilton in his *Scale of Perfection* as the “reformation in Faith,” the first requisite to a perfect life, but which alone is not sufficient to bear a soul to the mountain height or the summit of perfection which is union with God. The soul, instead of following up this grace, hesitates ; and while hesitating the grace of the first call is clouded over, but not lost. The soul descends to the valley (*i. e.*, the world) and goes through trials which open to her the natural springs of a feeling, which, however, nothing earthly can satisfy. From these dreams she is awakened by the Voice within her, which she now recognizes as that of Charity Divine.

This development, which takes place in the night of purification¹ and is what Hilton calls reformation in feeling, enables the

¹ See *Obscure Night*, St. John.

soul to cast off entirely, but with the aid of divine grace, what is earthly, and to choose what is heavenly. The ascent begins, and is not impeded by terrible trials; but is carried on in Faith and Love, and the graces of incessant watchfulness and prayer and appeals to the love and power of the "Beloved."

This allegorical rendering of a beautiful, intellectual piece of music may be looked upon as a species of supernaturalized imagination, because it did not at the time actually take place in its completion, in the soul which is speaking, but may be looked upon as a foreshadowing of better things for it; or as a delicate vision-like appearance in the imagination, so far as the innate sympathies which exist in a mystic temperament may be affected by a music which itself is the representation of thoughts proceeding from a highly sensitive, religious soul, such as was Beethoven's.

E. M. S.

MUSIC AS A VEHICLE OF THOUGHT.

THE art of music seems, more than any other art, to have been chosen by Divine Providence to be the means of correspondence between the soul of man and those better and spiritual elements of the world by which he is surrounded.

When St. Augustine listened to the solemn chant of the Psalms, his heart was melted within him, and he returned again to the God of his youth. And in after times, he himself confesses that it was the beauty of the music that first revealed to his mind the beauty of the words of the Psalms. This peculiar power of music as a vehicle of religious thought is a fact borne out by constant experience; and it is my purpose in this article to set down a few suggestions derived from the nature of music itself, which may throw some light upon the manner in which music conveys definite thought.

It may not at first perhaps be evident that music could possibly be a language of ideas as well as of sentiments. Yet such actually is the case. Perhaps it has fallen to our lot to listen to some virtuoso playing upon his instrument, and to drink in with ecstatic joy the beautiful series of chords and cadences that flow

so limpid from his master-hand. If we now compare these productions, more especially those that are original, with the weak and insipid ramblings of some casual amateur, we shall find a twofold difference between them. There is a difference in the effect produced upon our feeling, and there is a difference in the *concept* of the production. As the contrast between the effect produced on the hearer by a learned orator and by a superficial talker chiefly lies in this, that we are conscious of the one having said something, whereas the other has said nothing, so in the musical language a skilled artist plays something, whereas the mechanical performer plays nothing, or at least nothing that attracts our thoughtful attention. Even if we listen to the execution of a piece not composed by the player himself, but understood and felt by him, we shall still find this difference. The real artist plays a piece well because he has entered into and sympathizes with its meaning, because he has mastered the composer's design; whilst the play of the mediocre performer is without meaning for the hearer because the player does not understand what he is interpreting, and therefore the notes and the chords moved by his fingers are simply an enigma, wholly void of any meaning or sense. But the contrast becomes still more obvious when we listen to some *original* productions; here we shall find that the efforts of the mechanical amateur are as incoherent as the ramblings of the braggadocio. Nor can the difference be attributed merely to the want of a proper scientific knowledge of the method of music. Rossini had not studied the laws of harmony, and was probably unable to account for the beautiful combinations of chords which he produced upon the instrument apparently without any great effort. While a boy, he could, with the use of his violin, draw from his school companions alternate changes of tears and laughter, although at the time he did not understand even the rudiments of musical science.

There is the same difference between music and musical science as between oratory and grammar. The orator may move the hearts of thousands of his fellow-countrymen; he may raise to the highest pitch of enthusiasm the most phlegmatic of his hearers, yet all the while be unable to parse a single sentence. On the other hand, a person who has spent the best years of his life in

studying the mechanism of language, its grammar and logical structure, may be a most unattractive speaker. In like manner we can imagine a person to be a brilliant composer, and yet have but little technical or scientific knowledge of music; whereas the most learned of musicians, if he has not musical thought and sentiment, will fail either as an exponent of the ideals of others, or as an original composer of great works. There is an illustration of this in the life of Auber. He was asked one day to compose some music for an opera, and seating himself at the piano he attempted the overture. But he tried in vain, and after playing a few chords he was obliged to abandon the attempt in despair. They then brought him the libretto, and he glanced at a few of the sentences; the inspiration immediately poured in upon him; his whole soul was agitated, convulsed with the thought. Again his hands wandered over the keys, and there came forth a long succession of captivating melodies and striking harmonies. A similar story is told of Haydn. On visiting a friend's house, and essaying the first movements of his great oratorio, the *Creation*, his performances were a dry series of unconnected musical phrases. He felt unable to concentrate his thought upon the theme that might arouse his feelings. When later he had entered upon the subject in better spirit and after thought, he found the melodies and harmony suddenly leap ready from his fingers, so that nothing remained but the filling out of the work.

The idea that music is exclusively or principally the vehicle of sentiment, and that it can convey nothing to the mind but what pertains to feeling, narrows the domain and function of the art. In two ways does music raise ideas in the mind which otherwise do not become the spontaneous centre of the mental vision. In the first place it excites within us such feelings as lead us forcibly to concentrate the mind upon a certain class of objects; secondly, it immediately represents certain thoughts. Regarding the first, there is no doubt that certain feelings are most intimately connected with certain ideas, so that the presence of the former lead up to the presence of the latter. We must not of course confuse thought with feeling; yet between the two there is a most close *dynamical* connection. Thus weird and plaintive melodies conjure up corresponding scenes; sublime and powerful chords conduce

to sober and philosophical reflections; triumphant and jubilant tones are the means of setting before the imagination pictures of glory and conquest.

One characteristic of these associations is that they are more generic than verbal language ordinarily makes them, and hence may be applied to several specific objects of the same genus. The opening part of the opera of *Don Juan*, for example, is suggestive of calamity of a peculiar kind, yet we do not know whether the solemn and awful silence which the strains utter is indicative of crime or of misfortune; it might be the prelude introducing some awful devastation, like a sudden destructive eruption of Mount Vesuvius or it might announce the coming on the scene of some personal demon.

Again, in the basso part in Haydn's *Creation*, the orchestra, with its whirls of demi-semi-quavers up and down, down and up, might conjure up with equal facility, according to the mind's predisposition, either the waves of the angry sea or the convulsions of a madman. The same observation holds good of soft and sensuous music. This has led to the occasional abuse of introducing some pathetic love-song or other, taken out of a secular opera, into the service of the Church as a religious hymn. The sentiment in both cases is the same, but the object is very different, and here the association of thought in those who are familiar with the original object of the composition must be taken into account. The sentiment here may be compared to a powerful spring, which bends either in one way or in the other.

As a consequence of this extension of the power of music, in its action upon the mind through the feelings, we have a twofold operation due in part to the action of the music on our feelings, and again in part to the *choice* of the imagination, which centres, by selection from a class containing various objects, on this or that particular and specified image. We may perhaps express this more clearly by saying that music has the power of putting us in the mood for thinking of this or that class of objects, out of which the mind selects one. Here, however, we are face to face with another very important question: Has music the power of imparting to us new ideas, of which otherwise we should have been left in total ignorance? Granted that there is a connection

between the feeling that is excited in us by the harmony and melody of music and certain trains of thought, the answer is plain. One of the indispensable and principal agents in the discovery of truths, and in the more keen and universal intuition of them, is the mood or disposition which inclines us to contemplate these truths; and music, being capable of producing in us these moods, is thus credited with the power of procuring for us the discovery of new truths. The assertion which is sometimes made that blind sentiment alone is the product of musical harmony is therefore altogether without foundation. If such were the case, music ought to be able to produce the same marked effects on animals as on man. Animals should betray the same strong sensations, the same appreciation for certain melodies; but the pleasure which they show is of quite a different kind from that which man experiences. Judging from outward symptoms, we must of course grant that the sweetness of the sound exercises an influence upon the animal; but this influence is merely the soothing effect produced upon the acoustic nerve. Beyond this the appreciation of music cannot affect the animal; there is no manifestation which points to the fact that the animal feels in any sense the idea or concept that underlies the composition.

Man's enjoyment of music, on the contrary, does not limit itself to the material quality and sweetness of the sound; nay, sometimes it welcomes partial discord as strengthening by way of contrast the impression of the concept or design that underlies the composition of a musical theme. To an uncultured ear, the sublime *allegro*, or the *adagio* of some grand sonata, will seem like a confused entanglement of sounds in no wise suggestive of intelligent and orderly arrangement. Thus the *Spinnerlied* of Wagner's *Fliegender Holländer* will to many sound like mere musical ravings, until by intelligent study of the piece we have mastered the idea or concept which it is intended to convey. Then only do we begin to appreciate what may thereafter become a source of delight which never palls, because it pertains to what is seen by the mind, and not to what is merely taken in by the ear or felt.

Herein, too, we must probably seek the principal difference between classical and non-classical music. The beauty of non-

classical music appeals to the sentiment ; it is the vivacity of the tempo, the accentuation of the rhythm, that pleases. Hence it is that after hearing an ordinary, superficial composition two or three times we begin to tire of it, until it becomes positively wearisome. In classical music it is the design, the idea, that pleases, and since that is lasting, the pleasure derived from it outlives the momentary impression.

If we enter into the consideration of the thought scheme that is presented to the mind by really good music, we realize in the first place, that the ideas presented are not of such a character as require for their completion color, taste, or smell,—that is to say, such as are dependent for their communication upon the organs of sight and touch. These come to us through the arts of painting and of sculpture, or through the use of words. Nor are musical thought-images a succession of speculative reasonings such as would be carried on by the dialectical use of speech. They are rather an undefined though strongly impressive element of ideas which lie beyond the use of ordinary words.

Let me give an illustration, which by a sort of analogy will convey a notion of what I mean. Imagine that you are listening to the recitation of some beautiful piece of poetry. Suppose that the speaker, by the grace and elegance of his diction, by the expression and moving pathos of his countenance, and the animation of his gesture, presents the thoughts of the poet to the minds of his hearers as vividly as possible. He would no doubt succeed much better than the mere reciter of the words who gives the thought, but without any attempt at expression. But if the same lines that had just been recited with appreciable clearness and force be sung to music with a melody which is perfectly adapted to the thought or scene described, we perceive an instant heightening of the power of interpretation, and the audience will have a far clearer intuition of what the poet attempted to convey to them than the most expressive elocution could give. The persuasive reasoning of music is for similar reasons of analogy embodied in the mythical figure of Orpheus. Of course the stronger, the more robust, and the more tense the sentiment of a person is, the greater, indirectly, will be, as a consequence, the mental grasp with which he will lay hold of objects presented ; and hence the

clearer will be the impression. Furthermore, music possesses a power of multiplying the points of contact by which the attention of the mind is drawn to one centre, whence proceeds also a greater facility in traversing quickly the various stages of an argument, and deducing all the consequences possible from that which it sees.

There is another way in which music occasionally calls up before the mind ideas, not of an abstract order, but of a kind that is akin to the material. I allude to the *material sound-connection* between parts of music and things found in the visible creation.

Of this Haydn's compositions offer frequent examples; but the most noted is perhaps that which occurs in Beethoven's *Pastoral Symphony*. There is in this symphony a certain harmony which is said to be the exact counterpart of the rhythmic melody produced by the fall of water of a certain cascade in the north of Italy. In the disposal of cadences and intervals there is almost perfect identity of motion and rhythm, quite independently of the pitch and variation of notes, which may be likened to the artificial assonance of which some of the poets have made use to express certain sentiments or sounds in nature or in the animals. We have something of this kind in Virgil, where, by the peculiar use and disposition of the *s* sound, he imitates the hissing of a serpent, or where the peculiar grouping of feet in alternate beat represents the galloping of a horse; or again where the abrupt termination of a line suggests the fall of a wounded soldier from his horse.

But music does not appeal to us merely as a simple element. It is a group of several elements, all of which, skilfully brought together, tend to produce a result which elevates the art above others as a medium for conveying thought. We distinguish the melody of a composition, the harmony that accompanies it, the accentuation and gradation of sound by which it expresses this or that peculiar pathos and sentiment, the time in which it is played, the various changes of touch, *staccato* or *legato*, with the judicious use of loud or soft pedal. The principal agent in producing any given effect is unquestionably the melody; but it may be safely said that the time, the accentuation, and the variations of touch form part of the melody, or rather constitute it. As to the part which harmony plays, we may say that its efficiency chiefly consists in properly setting forth or bringing out the melody. The

finest and most original chord may produce a transient impression because pleasing to the ear; but it is the *succession* of chords, and their skilful adjustment which makes up the unit of a melody, that chiefly attract the attention and excite admiration. Experience proves that after listening to a series of fine chords, however beautiful they may be in themselves, we recall them, not in isolated parts, but as a complete melody; and the more beautiful the chords are, the greater expression and meaning do we give to the melody itself, whether sung inwardly or *viva voce*. But these few observations must suffice to illustrate the fact that music is a language which conveys thought. For the rest it is a subject that concerns the most hidden and mysterious workings of human nature, for music affects not only the intelligence and sentiment of man, but also his moral nature.

JOSEPH A. DEWE.

St. Paul, Minn.

NATURE AND MAN.¹

A "Kosmic Synthesis."

THE extension which has taken place within the last two or three decades in the field of scientific inquiry, as well as the increased specialization of scientific methods, have combined to render it at present extremely difficult for the lay public to take account with any approach to accuracy of the general trend of contemporary scientific thought; and it is but natural therefore that when an expert, such as Professor Ray-Lankester, sums up the net results of recent "Nature Search" he should be listened to with eager interest and attention.

The synthesis which he offers us is indeed in very many ways a remarkable one. It is luminous in style, and picturesque, almost dramatic, in the method of its treatment; while it abounds, besides, in brilliant and suggestive touches such as open out vistas of speculation of quite another sort from that which the writer himself follows.

The matter of this exceptionally interesting "manifesto," as it may be called, allows of being easily separated into two parts;

¹ *Nature and Man*. Romanes Lecture, 1905. By Professor Edwin Ray-Lankester, M.A., Hon. D.Sc., F.R.S. Oxford: Clarendon Press.

the one consisting of data capable in themselves of sustaining widely different conclusions; the other of particular constructions only, by means of which the range of these conclusions becomes limited.

We will take the former to begin with, in the order in which they stand.

The term "Nature," Professor Ray-Lankester reminds us, was for a long time erroneously employed to designate what is in truth but a minute portion of something which has now come to be recognized as an immense organic whole. It is thus not so very long since that people, when speaking in a general way of the "study of nature," meant merely the study of some isolated parts of this,—as of plants, or of animals, or of crystals. The present more comprehensive interpretation of the word "Nature" as equivalent to the "Kosmos," as standing, that is to say, for "the whole plexus of mechanical forces and their results, of which this cooling globe forms a part," is a comparatively modern one; and it is in proportion as this definition has gained acceptance, that a deliberate and determined investigation of natural processes, with a view to their more complete apprehension, has been able to arise.

In England this investigation was inaugurated by the small but devoted band of "Nature Searchers" who founded the Royal Society; and since their time workers have never been wanting who, plodding patiently forward each in his own field, have brought their gathered spoils as contributions to the common stock of nature-knowledge.

In this way by the middle of the last century an immense number of more or less isolated facts had been got together; but it was not until within the last fifty years or so that the system which allows all these to be dealt with as parts of a single whole had taken shape; nor that, with every advance of physical science, a common origin or physical phenomena became more and more clearly indicated. It was then, and not until then, therefore, that it became possible to formulate both a general doctrine as to the evolution of the kosmos as a whole and a more special doctrine as to the evolution of life, both human and non-human, within it.

The theory of orderly development thus resulting meets with less and less serious opposition in proportion as facts on which it rests become generally known, while for the scientific *credo* of to-day we may look upon it as included in the two following propositions, viz.:

(1) that in the "Kosmos" we have the sum of all natural forces and their resultants; and

(2) that in "Humanity" we have one resultant among others of these interacting forces.

It is with the bearing, both practical and philosophic, of these two propositions that Professor Ray-Lankester is occupied in his Lecture.

There are many people, he says at starting, who fall into the error of supposing that by thus exhibiting humanity as explicable, we exhibit it as not worth explaining. Such people, he continues, fail to realize what is the main feature in the evolutionary process they decry;—its strict coördination, namely, with the results that it has in charge to bring about;—insomuch that man, far from being shown through it as a "bye-product" of the clash of unordered forces, appears as the "masterpiece" toward whose perfection nature has been laboring from the beginning. Through two distinct growth-processes, first of body, then of brain, potential man has been gradually equipped with the physical attributes of his humanity; while, as though in some essential connection with these, we find him the owner of a set of faculties so altogether unique as to warrant our viewing his appearance on the planet as marking a new era in the scheme of kosmic development. Reason, self-consciousness, knowledge, will—qualities adumbrated, it is true, among the lower forms of life—are in the degree in which man exhibits them completely *sui generis*. In the human will alone, Nature, as it would seem, has bestowed upon him a power before which even she herself is forced to bow; man in fact, the latest born of all her children, being the only one who sets himself against her sovereign authority. His will is such that in whatever direction it asserts itself, profound changes are the result. He is able to defy the very laws of selection and survival to which he owes his own being, and to laugh at the death-sentence

which, where Nature has her will, forms the penalty of even the smallest physical unfitness.

Rebelling thus against Nature's standard, man has chosen to set up another in its place,—an ideal standard, as of comfort, of achievement, or of conscious joy in life; and the maintenance of this involves always the control, and sometimes the subversion, of what otherwise would be an uninterrupted "reign of law."

But this is not all. The picture so drawn has another side, and one which is exceedingly important. Man's rebellion against Nature, though successful in a great measure, has nevertheless not been an unqualified success. For the very fact of his interference with natural law has given him enemies from whom he would otherwise have been free. Thus through the exercise of his unique powers he has been enabled to prolong life, to do battle with sickness, and to mitigate physical suffering; but by the very fact of his so doing, non-natural conditions of survival have supervened, which Nature let alone would never have permitted to arise,—conditions of chronic degeneracy and disease, and of chronic over-pressure of population. It is these two "dogs of war" unchained by his own hand with which man now has to reckon, and the more immediately practical object which meets us in the present Lecture is that of pointing out to him the best way of doing so.

Nature, says Professor Ray-Lankester, has been marked out as the *regnum hominis*—the kingdom of man—mainly through man's possession of faculties which enable him to become a "Nature Searcher," and his employment of these in the past, however halting and desultory, has sufficed to place him on the steps of his throne.

To the question, therefore, how he is to mount higher,—nay, as to how he shall secure himself from the death-doing forces still arrayed against him,—the answer becomes an obvious one. It is to the labors of a small unrequited band of enthusiastic toilers in the past that he owes whatever he possesses of the knowledge that is really power. More of this same sort of knowledge is what he wants, and nothing else will here serve him. The laws of life and death, the laws of health and sickness, the laws of psychology and of heredity, these and such as these most inti-

mately concern him,—and it is to their strenuous and systematic study that he must devote himself, if the crown of nature-mastery is to be his.

In the face of this pressing necessity the question as to whether “physical science” should or should not take the foremost place in the educational programme of the future, becomes of vital consequence for us all. Hitherto our minds have been directed far too exclusively to a dead past, to deeds performed under conditions that can never recur, to languages moulded under the influence of other needs than our own. From such preoccupations it is high time to turn, in order that we may now give to the living present, and to the future that will live, the consideration they so urgently require. “Entertaining knowledge” and “elegant accomplishments” have their place, but to pursue them exclusively, when dangers against which they are powerless wait at our doors, is “to fiddle while Rome is burning.” Were we—to take but a single instance—to subtract but a fraction of the time and money now spent in cramming youths with learning which is of little use to them, and devote it instead to the systematic study of such subjects as contagion and infection, it is not too much to say that within fifty years a whole class of diseases by which mankind is now decimated might be practically stamped out.

But into this part of Professor Ray-Lankester’s argument we have neither the need nor the space to enter. It is to another question, and to one of far greater consequence in connection with the present subject, that we have now to turn.

The significance of the human growth-process, as above indicated, except in so far as this is purely phenomenal, is one, as it cannot be too clearly recognized, which depends altogether on a consideration which, though by no means far-fetched, Professor Ray-Lankester has chosen to altogether leave out; there are, that is to say, two points of view, quite distinct from one another, in which the “Kosmos” as a “plexus of mechanical forces and their resultants” may be alternately regarded; and it is according as one or the other of these is adopted that it becomes possible or impossible to figure to ourselves a *moral* order as subsisting within it side by side with a *physical* order. Let us thus but once place fully before our minds the kosmos as a self-contained,

self-governed "All-in-All," and we become forced, whether we will or no, to see everything belonging to it as in the grip of an inexorable determinism; but should we adopt, on the contrary, what is in fact the only real alternative, and figure it, *not* as the totality of all things, but as dependent on a power outside it, then at once everything connected with it undergoes a potential change; while in particular the twin-factors of free-will and responsibility become able to enter directly, not as being themselves products of kosmic action, but as coördinates of such products.

How far this is true we will now go on to examine.

Professor Ray-Lankester, during the earlier part of his lecture, formulates virtually three definite statements:

(1) that the kosmic forces, of whose action humanity has been the crowning product, have acted neither by chance nor promiscuously in all directions, but in certain well-defined directions only;

(2) that man, so far as appearances are concerned, thus stands as the outcome of causes specially arranged for bringing him into being; and further,

(3) that when once fully developed, human nature exhibits faculties of a sort so completely unprecedented that we cannot choose but recognize in it a new kosmic departure.

How, it may well be asked, are we to interpret these phenomena? And the answer which most naturally suggests itself is that "purpose" is written on the very face of them. But to talk of *purpose* in connection merely with a chain of causes and effects which could not conceivably have resulted otherwise than as they have done is simply a misuse of language. If the only originating agency we are to take account of is simply a plexus of mechanical forces, no purpose in any correct sense of the term can be originated; and the suggestion of "purpose in Nature," however apparently strong, must be dismissed as being on our part no more than an optical delusion; for where the necessary action of kosmic force is all we have to look to, nothing in the nature of the case can be expected from it except a series of equally necessary reactions.

Now, however, let us turn to the other hypothesis,—that of the kosmos still viewed *subjectively*, as a plexus of mechanical forces,

but *objectively* as deriving both its potentialities and the energy through which to develop them from a source external to it. The conclusions to which we were in the first case driven do not, as it is easy to see, any longer hold good. "Kosmic purpose" may be regarded as no less real than it seems, for the whole process of kosmic evolution can now, with perfect consistency, be interpreted as the unfolding of a supreme extra-kosmic will. The faculties which place man apart from other living organisms no longer need to be viewed as forming an unsolved kosmic riddle. They clamor on the contrary for recognition, as tokens of extra-kosmic status, whilst the process through which with a strange literalness the "dust of the earth" is exhibited as furnishing the physical basis of humanity, becomes invested with a character which can without any suggestion of irreverence be called little less than sacramental.

The terms "lowly" or "non-human," sometimes made use of with reference to it, are beside the mark. No human ancestor in the direct line can have ever been otherwise than potentially human. For the "tree of life" is to be figured with all its *specifically human* elements as retained within its ascending trunk, only those elements which are *non-human* being thrown out in the shape of side-branches, so that when at length its terminal shoot is put forth, nothing can there be found except humanity alone.

A long tarrying of embryo man within the womb of Nature, disguised in non-human integuments; an emergence only when his full human stature had been gained, and his animal wrappings cast aside,—such is the picture suggested as well by analogy as by the implications of recent science. Those who can see nothing more here than a phase of kosmic development must attach to the processes involved such meaning as they can. Those who on the other hand view it in connection with a Power that is extra-kosmic will perceive that it not merely lends itself to, but almost compels, a frankly theistic interpretation.

It is impossible to study this Lecture at all carefully without perceiving that the contention to which the writer himself attaches most importance is just the one whose logical weakness is rendered the most apparent.

The point he sets out to prove is that man, though himself a mere cog or lever in the mechanism of the kosmos, is yet pos-

sessed of a real capacity for directing this mechanism toward ends of his own choosing. To walk simultaneously in two opposite directions would be a no more difficult feat than that of rendering this proposition thinkable ; and, as a matter of fact, the lecturer in his attempt to reconcile contradictories does not really do more than oscillate between them. Thus, to begin with, man, as "Nature's rebel," is introduced with all the honors of a successful revolutionist. Subsequently we find him shorn altogether of these and relegated to the position of a piece of mechanical reversing-gear by means of which a fresh direction is given to kosmic force ; whilst, finally, he is once again rehabilitated, by being placed before us in the character of a free and responsible agent, capable of deciding his own destiny by choosing wisely between two possible courses.

Among the large number of people who regret without questioning the "destruction" which, as we often hear it said, science has inflicted on Christianity, there are many who entertain hopes of recovering what they have lost through the medium of a "higher kosmic synthesis." Could "humanity" only make good its title to be regarded as the "brain" or "soul" of the "kosmos," the return of some sort of an object for religious sentiment and endeavor would, they vaguely imagine, certainly follow.

That it is a claim precisely of this sort which Professor Ray-Lankester here advances, nobody who reads his Romanes Lecture with any attention will deny ; but as to how far the grounds he assumes are such as justify him in attributing to "Nature" the character of a *regnum hominis*,—this, to say the very least of it, is quite another matter.

M. M. MALLOCK.

Cambridge, England.

Studies and Conferences.

GOD AND MUSIC.

The idea that music is in some special way the echo of the Divine Voice is common to the philosophy of all nations and races. John Harrington Edwards has given particular and applied expression to this sentiment in a book to which he gives the title *God and Music*.¹ He works out the thought that

God is its author and not man ; He laid
The keynote of all harmonies ; he planned
All perfect combinations, and He made
Us so that we could hear and understand.

He defines music in the words of Beethoven as "the manifestation of the inner essential nature of all that is." This manifestation consists not only in this that the universe is rhythmical in every element and movement of sounds, but also in what he styles "the expression of spiritual experiences." The fact of music demonstrates the fact of supernatural motive power, or, as Lotze argues, since modes of motion can produce only modes of motion, music could not generate spiritual states if there were no spiritual form and substance to utter it to a spirit in man. This is the thought which the author of *Charles Auchester* more subtly expresses: "I felt that it is not in voice that the thing called music hides ; it is the uncreated intelligence of tone that genius breathes into the created elements of sound."²

Edwards cites some very apt comments of eminent thinkers to enforce this argument on the power and meaning of music. The voice of the musician is the voice of charity, of wisdom, of science, of theology.

He seems to hear a heavenly Friend,
And through thick veils to apprehend
A labor working to an end. —(*Tennyson*.)

¹ *God and Music*. By John Harrington Edwards. New York : The Baker & Taylor Co.

² *Charles Auchester*. A Memorial. By E. Berger. New York : A. L. Hurt.

"As sculpture, with its exactness of line and severe proportions is the representative art of the Greeks, so music which is, as it were, the attempt to express the unutterable in feeling and aspiration, is the representative art of modern thought."—(*D. W. Forster.*)

"Theology and music," writes Andrew Lang, "move on, hand in hand, through time, and will continue eternally to illustrate, embellish, enforce, impress, and fix in the attentive mind the grand and important truths of Christianity."

From harmony, from heavenly harmony
This universal frame began;
When nature underneath a heap
Of jarring atoms lay.

.
The diapason closing full in man.

—(*Dryden.*)

"Everything in nature seems keyed to take its part in the cosmic symphony. The composite keynote of external nature is middle *F*, which the Chinese claim to have discovered five thousand years ago as the root-tone called *Kung*, from which all others sprang." This tone is heard in the confused noise coming from a distant city, in the waving foliage of a large forest, in the thunder of a railroad train through a tunnel or over a bridge. "The Coliseum has its keynote, as has every solid structure. It is well known that a bell tower will sway responsively to a peal of bells harmoniously tuned and struck. This vibrant sympathy between architectural masses and correlative air-waves has suggested a possible cause for the downfall of the walls of Jericho when the procession of priestly trumpeters during the seven days' circuit may have struck the keynote of at least some portion of them. The same idea underlies the drawing of a poetic parallel illustrating the power and beauty of ethical harmony.

"He who, with bold and skilful hand sweeps o'er
The organ keys of some Cathedral pile,
Flooding with music vault and nave and aisle,
While on his ear falls but a thunderous roar—
In the composer's lofty motive free,
Knows well that all that temple vast and dim,
Thrills to its base with anthem, psalm, or hymn,
True to the changeless laws of harmony.

So he, who on the changing chords of life,
 With firm, sweet touch plays the great Master's score,
 Of Truth and Love and Duty, evermore,
 Knows, too, that far beyond this roar and strife,
 Though he may never hear, in the true time
 These notes must all accord in symphonies sublime."

The poet's allusion to "the Great Master's score of Truth and Love and Duty" suggests a pretty mnemonic device which uses the gamut of Guido d'Arezzo to recall certain maxims or principles of perfection indicating the perfect harmony with the Divine Law.



THE SCALE OF PERFECTION.

DO - LPHIN means: "In CHRIST's dear Name,"
RE - verently, as is due,
MI - nister to those who claim
FA - therhood in GOD with you!
SOL - ace others! Bear thy cross!
LA - bor for the better part!
SI - N alone is real loss,
DO - ing good the noblest art.

The following gamut in French we owe to the courtesy of one of the Ladies of the Sacred Heart, herself an accomplished musician and devoted pupil in the school of Divine Harmony.



DO - minez aussitôt le premier mouvement,
RE - primez sans répit tout mauvais sentiment,
MI - traitez sans pitié le défaut dominant,
FA - cilitez la paix, le devoir doucement,
SOL - licitez du Ciel le secours en tout temps,
LA - pidez le vieil homme avec tous ses enfants,
SI - gnalez pour Marie un amour très ardent,
DO - nnez surtout à Dieu un cœur pur et fervent.

HISTORIC TRUTH AND BOARDS OF PUBLIC EDUCATION.

At the closing exercises of the Girls' High School, in the Philadelphia Academy of Music last June, Henry R. Edmunds, Esq., President of the Board of Education, made an impromptu address in which he pleaded earnestly for the higher education of woman. In the course of his remarks he said: "Woman has always been unfairly discriminated against by man. Adam was the first to treat woman unfairly, and man has treated her thus down through the ages. Even as late as the fifteenth century there was held in the south of France a council of learned prelates who for two days discussed the question whether woman had a soul or not. At the end of the two days they gave this equivocal decision—that woman was a human being."

This statement by the President of the Board of Education of one of the largest cities of the United States, at a City High-School Commencement, and before an intelligent, cultured audience of 3,000 people, of the position of woman as defined by "a council of learned prelates," was startling if not mortifying information to the Catholics present in the audience and among the graduates. Confident that there was an explanation of what was announced as a recognized historic fact, but which actually contradicted the whole belief and practice of the Catholic Church in regard to woman, one of the auditors kindly wrote to President Edmunds for the name, date, and place of the "council of learned prelates who for two days discussed the question whether woman had a soul or not." The reply was a vague reference to some book that had been read, and a promise to produce it. When it was intimated that the book in question would have no more weight than the author could give it, and that there was need of naming the very authority for a statement that placed the Catholic Church in so discreditable a light, the President candidly confessed that he never looked up authorities. Afterwards the book was produced. It proved to be "*Sketches on the Old Road through France to Florence*, by A. H. Hallman Murray, accompanied by Henry W. Nevins and Montgomery Carmichael." At page 75 of this joint production of three supposedly intelligent and scholarly travellers is found this illuminating piece of history:—

“Women should never forget what they owe to the town of Mâcon, which is really in the same valley (Rhône). My theological friends tell me it was the Council of Mâcon which decided that women were human beings. The question before the Council was whether women had souls. That point was left open, but the subsidiary dogma was fixed forever, and since that Council in the middle of the sixth century it has been quite possible to remain a good Catholic and yet to doubt no more than the rest of mankind, that women are practically of the same species as ourselves.

“It was a great advance, for there was no suggestion at the Council that women belonged to a higher species, as subsequent poets have heretically taught. Yet the Council had close before them some very remarkable instances of women saints. It was only five centuries since St. Martha had tamed the monstrous Tarasque of the Rhône, and St. Mary Salome, St. Mary the mother of St. James the Less, and St. Mary Magdalene had landed together on the shores of the Camargue. Except for the Ephesian St. Trophimus, of whom we know nothing for certain except that he was sickly, all the chief saints of this region were women. And woman’s influence appears always to have remained peculiarly strong in the district, as though in protest against the unimaginative and parochial habits of Romanized officials.”

Now as to the facts that are here made to do service in propagating an outrageous calumny against the Catholic Church. The second Council of Mâcon, to which these travellers refer, was held in the year 585, Pelagius II being Pope. There were in attendance at the Council forty-three bishops. The Council enacted decrees on various subjects, but the most careful scrutiny fails to show any decree that touches in the slightest way the question of woman having a soul or that she was a human being. The only possible thing that could be distorted into the calumny which these three travellers repeat, is referred to in one of the notes that tell of some of the incidents of the Council. This note states that there was at the Council a certain bishop who said that “woman” could not be called “man:” “*Exstitit enim in hac synodo, quidam ex episcopis, qui dicebat mulierem hominem non posse vocari.*” The assembly of bishops at once reduced to silence the individual who advanced an opinion so unusual, but gave, apparently in charity, the reasons for their disapproval.

They referred to the Sacred Text where is described the creation of man, in which the term "man" is applied to both "man" and "woman." They also noted that our Lord Jesus is called the Son of "man," that is, of a "virgin" or of a "woman." The whole note clearly indicates that the particular bishop referred simply to the use of words. The question was one of terminology.

It is not at all improbable that the bishop's knowledge of Latin was limited and that he did not know that *homo*, the generic term, could be applied to *mulier*, "woman," as well as to *vir*, "man."

From this trifling incident, occasioned by one bishop not unduly equipped with a knowledge of Latin terms, the Council of Mâcon is made to discuss for two days whether a woman had a soul, and then to decide in some equivocal, stupid fashion that she was really a human being. But nothing is too small or improbable for people with preconceived antipathies to represent the Catholic Church as issuing palpably absurd pronouncements.

Were these travellers and the President of the Board of Education disposed to view things Catholic with an unprejudiced mind, they would have seen the improbability of such a decree in the light of the unvarying policy of the Church of according to woman the highest possible honors. On the altar, next in honor to that in which the Real Presence dwells, is found the statue of the one Immaculate Woman, loved and revered as is no other human being.

It would be interesting to know who were "my theological friends" who imparted to the three learned travellers the astounding information concerning the Council of Mâcon. It sounds much like the "facts" which voluble guides, so common in Europe, are wont to confide to tourists not over-critical as to their sources of knowledge. It appears, however, that the travellers could not help noticing in the Rhone Valley the honor in which special saints, most of them women, were held. Instead of looking upon this reverence as a direct refutation of what was told them, they point out the contradiction between the everyday practice of the Church and her supposed legislation. Then they credit the authenticity of the decree, but attribute it to "the unimaginative and parochial habits of Romanized officials."

Justly indignant are Catholics at the readiness with which

writers of books of travel accept and propagate extravagant stories of the Catholic Church. This incident is typical in all its details. Three well-known literary men unhesitatingly accept and embody in their joint work what an irresponsible authority tells them, though the Church for nineteen hundred years has been telling them the contrary. The President of a Board of Education, by chance, reads the sensational items. It serves this purpose—to make interesting an extemporaneous address. No suspicion crosses his mind that it is calumny. Indeed, so heedless is he of accuracy and truth that he gives the fifteenth century instead of the sixth century as the time when the idiotic pronouncement had its alleged origin. But, of course, a mistake of a thousand years is neither here nor there when “facts” about the Catholic Church are in question.

The great publishing houses are reputed to have scholars as manuscript readers. The least that Catholics ask is that these readers have a little common sense and a little sense of justice when supposedly competent writers send to their desks books of travel in Catholic countries.

NOTE.—Following is the authentic text of the account referred to in the above notice, which gives Mr. Hallman Murray a rather shadowy basis for his misleading statement :

“Extitit enim in hac synodo quidam ex Episcopis qui dicebat, mulierem hominem non posse vocari. Sed tamen ab Episcopis ratione accepta quievit : eo quod sacer veteris testamenti liber edoceat, quod in principio, Deo hominem creante, ait : masculum et feminam creavit eos, vocavitque nomen eorum Adam quod est homo terrenus ; sic itaque vocans mulierem seu virum : utrumque enim hominem dixit. Sed et Dominus Jesus ob hoc vocatur filius hominis, quod sit filius virginis, id est mulieris, multisque et aliis testimoniis haec caussa convicta quievit.”

[“*Sacrorum Conciliorum Nova, et Amplissima Collectio*, in qua praeter ea quae Phil. Labbeus et Gabr. Cossartius S.J. et novissime Nicolaus Coleti in lucem edidere, ea omnia insuper suis in locis optime disposita exhibentur, quae Joannes Dominicus Mansi Lucensis, Congregationis Matris Dei evulgavit. Editio Novissima ab eodem Patre Mansi,

potissimum favorem etiam et opem praestante Em.mo Cardinali Dominico Passioneo Sanctae Sedis Apostolicae Bibliothecario, aliisque item eruditissimis viris manus auxiliatrices ferentibus, curata, Novorum Conciliorum, novorumque Documentorum additionibus locupletata, ad MSS. Codices Vaticanos, Lucenses, aliosque recensita et perfecta.

Accedunt etiam notae, et dissertationes quamplurimae, quae in ceteris editionibus desiderantur. *Tomus Nonus* ab anno DXXXVI usque ad annum DXC inclusive. Florentiae MDCCLXIII Expensis Antonii Zatta Veneti.”]

The quotation is to be found in the form of a note at the bottom of page 959, of this tome.

A MIDSUMMER DREAM.

Beside a stream that flowed through perfumed meads
 I strayed one summer day, nor knew how fast
 The golden hours sped. Lilies there I found,
 That bent oft-times to view their own sweet forms
 Clear mirrored in the river's tranquil tide.
 The Sun-god traversed realms of white and blue,
 And, when fair eve was nigh, his chariot drove
 Toward cloud-built palace-halls, ablaze with gold
 And crimson, whose great portals stood ajar.
 The river slid into a cool, dark wood,
 Where trees, enamored, kissed his glittering face.
 I laid me down beneath an ancient oak,
 And, while the peaceful stream sang soft and low,
 I read of Christians who in days of old,
 Endured the rack, the knife, the fire, and died.
 E'en as I read, winged Sleep, alighting, closed
 Mine eyes, and then my soul this vision saw :—

Within the Coliseum stood a youth,
 White-browed and beautiful, with look upraised
 To Heaven, while round him thousands yelled and jeered.
 A famished lion, loosed from prison, glared
 With red eyes on the crowd, whose faces paled,
 As ramped and roared the mighty forest king.
 When he perceived the martyr, tranced and still,
 He swept with eager leap upon his prey :

But swerved he soon aside, and quailing, crouched.
 With humbled mien and long slow steps he stole
 To where the young man stood, and licked his feet.

“Provoke him, slave!” cried Rome’s imperial lord,
 And quick the cry was echoed by the crowd.
 The youth, awaking from his trance, obeyed;
 But from him aye the beast in terror fled.
 Then, like a silver trumpet’s call, outrang
 The martyr’s voice: “My father died for Christ
 Ev’n on this very spot: a panther broke
 The bars of flesh that prisoned his pure soul;
 Me, too, a panther may, perchance, set free.”

A cage uprises from the arena floor,
 And thence springs forth a panther, lithe and huge,
 That toward the martyr fares with stealthy stride.
 A silence falls, and men scarce draw their breath.
 Intent, they gaze, their keen soul in their eyes,
 As, like a lightning-flash, the panther leaps
 To seize the victim’s throat, and down to earth
 He bears him: one swift bite he gives—no more.
 From out the gaping wound the heart’s blood jets;
 It glitters in the sun, a scarlet rill;
 And straight is drunk by hot and thirsty sands.

M. WATSON, S.J.

Melbourne, Australia.

HOW MUCH DO WE THINK WHERE AUTHORITATIVE BELIEF IS NOT REQUIRED?

The dependence of the mind on external objects, the subtle influence of tradition, environment, and common methods, and the means of quickly obtaining knowledge of opinions, theories, hypotheses, and facts, make independent thinking difficult now. To think independently there is needed some consciousness of defect; a problem must not quite be solved, or the solution must contain a strange element, or an element necessary for an orderly sequence must be omitted. When no defect is mentally seen in a statement; when the mind’s sight sees it as the eyes see a broad

unbroken plain, then the statement does not become an object of thought, but rather becomes an impression on the memory. It is true that sometimes after a statement has been imbedded in the memory it will seem to grow and develop, and the imagination will make it broader and wider as the images it suggests increase, and then the mind will become conscious of an incompleteness of expression, of an absence of conformity between the simple statement and the suggested memory images, and as a consequence there will be real thought. But when a statement is merely received as something plainly understood, or even imaginarily understood, then it is only an impression on the memory. Consciousness of defect therefore may be considered a necessary element of independent thinking; and it is the absence of this element that makes independent thinking difficult now.

In the centuries that have gone long ago, when the limits of earth were unknown or vaguely conjectured, when the trees and leaves and broad sky were looked upon as dwelling-places of unseen spirits, when the storm clouds and the lightning were worshipped as awful manifestations of the mysterious powers of nature, then the sum of knowledge was very small and the consciousness of the smallness was very clear. Moreover, there was then an isolation that is hard to imagine now. Families, tribes, and nations lived out their lives without much intercourse with different nations, tribes, and families. Stories were brought back and forth, now and then, by travellers, and some sort of knowledge of distant lands was acquired; but it was the kind of knowledge that aroused interest and curiosity, rather than the knowledge that was conducive to real mental growth and development. There was not an interchange of opinions to such an extent as permanently to influence judgment. Nor was the mental isolation intrinsically modified by the fact that the individual was considered as identical with the family, tribe, or the nation. The national, tribal, and family knowledge was indeed wider than that of the individual: it was the result of the experiences of many; but it also was so limited, and much of it was so inexplicable, that it increased the individual consciousness of defect, and by giving incomplete solutions of mental problems suggested more attentive self-introspection, and thus was a factor for making mental isolation more complete.

The result of mental isolation, which for a healthy mind means individuality, and of consciousness of defect in the solution of mental problems, was mental progress. The ancient Greeks looked out upon the scenes around them, and then turning their gaze inward contemplated their own minds, and sought within their minds the cause of the universe. There was an earnestness and sincerity in the effort to evolve out of their minds the reasons of things that came from the exercise of personal intellectual labor. Whatever was taken for granted was taken direct from nature; other theories, opinions, and hypotheses were the statements of results of other men's thinking, and had no necessary directive influence on the thoughts of an ancient philosopher. There was a realness then of ideas; the various phases of nature seemed to have been reflected on the mind like the delicately varied leaves on the stream beneath. Ideas were new, also; because they were formed out of individual thoughts; and even now, when many of those ancient thoughts have become the heritage of civilized races, so true are they, so completely do they manifest the impression produced by nature, that they still seem new. The realness and newness of ideas, resulting from independent thought, make ancient classic literature always modern. The old Vedic hymns, the Hebrew psalms, the epics ascribed to Homer, the prose poems of Plato, and the warm sun-lit idyls of Theocritus, contain sentences that seem to be expressions of thoughts half formed in our own minds. They are permanent records of those strangely elusive effects which nature is constantly producing, which we see but do not remember until they are seen again in the writings of the masters of the past. Moreover, they vary as the thought of the individual varies; oftentimes they are like the careless disclosures of whims and fancies that fitfully pass over every mind, but seldom are written down to be read by strangers; and so they produce the peculiar, charming effect that a friendly voice produces on the ear, and that personal influence produces on life.

But at the present day the political isolation of the past is gone, and with it seems to have gone, too, mental isolation or individuality. The easy and quick means of communicating with every part of earth, the rapidity with which information is sent forth, the pains taken in removing obstacles in the way of obtain-

ing that information, the popular endeavor to obtain information with as little labor as possible, and the consequent tendency to accept that information without rationally understanding it, have also weakened now the popular consciousness of defect. Popular literature, especially now, may be looked upon as a reflection of the popular mind. In the popular literature of to-day there is an evenness of style, rapidity of movement, nervous ceaseless action, cleverness of dialogue; but there is no individuality, no new thought that sinks down through the memory into the mind, no manifestation of sincere thought. There is a sameness of mental position of sight, an unvaried declaration of surface theories, a uniformity of mental method, that indicate, as Emerson says, "other men are lenses through which we see our own minds." In saying this I am, of course, speaking of the general impression that recent literature produces. Some of the novels of Tolstoy, for instance, seem to have been written by a man who went out in the open air and looked at things around him with wide-open eyes, and thought out solutions of the problems of life in his own independent way. He has the strong individuality that probably is the result of environment not yet saturated with distinctly modern ideas and aspirations. But literature, considered in a general way, is similar to the automatic machine-life around. However, this machine-like sameness of the popular life and literature are merely indications of the direction toward which the greater number of people are drifting. Everything around is tending toward mechanism and commercialism. The ages of abstract theories are gone, and the age of realities has come. No matter how deplorable it may be, it is a fact that success in the attainment of mechanical and commercial ends can be obtained only by the union of those interested in such ends. But the result of these necessary unions is the leveling of the individual, and, in a way, is the destruction of the inequality which is the basis of liberty. On the mind the unions act also. To obtain the physical objects of life, conformity with the mind of the union, manifested in its laws, is necessary. Individual opinion must give way to the opinion of the larger number. The consequence is that a habit of thinking is acquired, in accordance with which whatever is plausibly put forward is accepted without investigation, often

without question. Consciousness of defect, therefore, becomes less keen, and real knowledge that is the result of the action of the mental faculty is replaced by information stored only in the memory.

It is plain, then, that for the promoting of mental progress a stand must be made against the popular current. Mental progress is not made in advancing along one plane. The savage whose mental activity is forever limited to the exercise of thoughts of his daily food can never advance mentally. Nor can the man whose ideas are mere memory images, who looks through other men in order to see his own mind, who is never conscious of the fact that common information may contain fallacies, who has lost his individuality in the crowd, such a man cannot advance mentally.

Individuality then is needed now. By individuality is meant that peculiar quality that makes a man different from his fellow-men. It is not something that can be put on or off at will ; it is not an external mannerism, nor is it even a mental cast ; but it is the resultant of the forces of nature that make, for instance, one flower different from all other flowers. So delicate is it however that environment, common opinion, and fear of public opinion, may smooth away the characteristic marks, and make the man in manner and thought similar to those around him. And this is what the life around us is doing. It is erasing the marks of individuality. It is making, as far as possible, all men alike. Emerson wrote, that a man "is great who is what he is from nature, and who never reminds us of others." There are very few great men to-day then, because all are similar to, and are echoes of, others. To develop one's individuality it is necessary to develop one's character. Character after all is the foundation of individuality. It is the power within us that will enable us to withstand all external forces. It is that which makes us able to stand up and look the world in the face. It is hardly necessary to insist, for educators, on the need of right development of character for the right development of individuality. Education means the drawing out of the best that is in the mind, and the educator is the one who draws out the best that is in the mind. The individuality, and therefore the character, of the educator must be strong, distinctly marked off, and dominated by the highest ideals.

Domination by the highest ideals implies the mental method of reaching those ideals. Thus it implies sincere judgment. But judgment is the weighing of statements, and presupposes reasonable doubt, which is nothing more than consciousness of defect. This is the most difficult element of independent thinking to be acquired now; but it is a necessary element. The popular method of acquiring information is undoubtedly an easy way to store the memory. It is partly the manner in which a child learns the names of things. Moreover, so much of what is called information is scattered about in books, magazines, and newspapers, and is so easily accessible and so plausible that neglect of it seems unreasonable. But it is not neglect of it that I am advising. Information from any source should be received, but it should not be retained without examination. The popular method has formed an unconscious belief that everything known is at its disposal, ready formulated. This is the basis of the half-unconscious habit that nothing is to be doubted. It is the source of the tenacity with which wrong opinions are held; for they are held by a retentive memory that does not think. It is evident that no mental progress can ever be made along such lines. Mental progress means advancing from a lower to a higher plane, and such advancement is made only by the exercise of the activity of the faculty of judgment. Information, then, should be questioned before it is finally received. Legitimate authority must, of course, be accepted for the truth of some information, the reasonableness of which may not be seen distinctly; but the mind should be conscious that its acceptance of the information is dependent upon its acceptance of the authority.

Reasonable questioning of information, consciousness that it might not be quite true, would be the safeguard of our popular movements. It would make those movements popularly rational, and would remove the danger of human minds becoming mental machines. As the educator is the guide of the people, is the developer of the mental life of the people, so must he develop in himself first the consciousness that will prevent mental stagnation, and then carefully cultivate the same consciousness in his pupils. The tendency of the times therefore makes the necessity of developing individuality, and of cultivating the consciousness of

defect imperative. These two go to make up independent thinking. Nature must be looked at again with our own eyes; the events around, their origin, movement, and probable end, must be individually examined; the solutions of the problems of life must be independently investigated; and results must be weighed in our own minds. In this way we may recover again somewhat of the mental intensity and sincerity of the men who, centuries ago, sent forth ideas that still influence life, that still seem as real as they did to the living mind that has gone.

ENEAS B. GOODWIN.

Chicago, Ill.

ALLAIRE.

Thy name, an echo on the summer breeze—
 Thy strength is squandered and thy glory gone,
 And ruin only now to look upon.
 The wine is spilled, remaineth but the lees,
 A spectre thou, but clad in memories.
 How sad and sweet of days alas adone.
 The past o'erwhelms me, lo! I muse anon:
 The mem'ries linger, but the spectre flees:

Till drifting from my dreams with joy I sing
 Like lark that carols in the azure skies;
 For woods are green, and wild flowers gaily cling
 The moss among; while ever onward hies
 The eager brook to fate. A truth I bring:
 And man is mortal; beauty never dies!

W. P. CANTWELL.

Long Branch, N. J.

UNIFYING THE DIVORCE LAWS OF THE UNITED STATES.

The proposed convention for unifying the Divorce Laws of the several States of the Union suggests the question: Is it possible to secure agreement of the people of the United States as to the causes proper for granting divorce? Obviously, without such agreement, uniform divorce laws are impossible. Obviously,

too, every one's opinions on divorce are but the reflex of every one's opinions on marriage. Practically, there are only two theories of marriage. According to the one theory, marriage is a Sacrament instituted by Jesus Christ, whereby one man and one woman are united for the propagation of the race, and it is dissoluble only by the death of either party. According to the other theory, marriage is a civil contract entered into by one man and one woman, by the terms of which contract they agree to live together as man and wife.

If a divorce law be operative in the State where the civil marriage is performed, such divorce law is an element in determining the length of time during which the contract of marriage shall be operative. It is elementary law that every civil contract entered into contains as one of its terms the laws of the State in which such contract is made, in so far as the laws of the State affect such contract. Hence the citizens of a State allowing divorce, who make a civil contract of marriage do so with the implied, though tacit, understanding that in certain contingencies the said laws may be invoked to sever the connection.

The proposed Commission to unify the laws governing divorce face an extremely difficult question for their decision. In the concrete, the people of the United States are divided into two very distinct and very antagonistic groups, so far as the subject of marriage and divorce is concerned. The one group is made up of the members of the Catholic Church; the other group is made up of all the non-Catholics. The Catholics, while approving a separation *a mensa et thoro*, under certain circumstances, but only when such separation is sanctioned by ecclesiastical authority, are unanimously and unalterably opposed to any law permitting a divorce *a vinculis matrimonii*, under any circumstances. So strictly true is this that it may be said unhesitatingly that any Catholic who would assist in the enactment of a law allowing divorce *a vinculis matrimonii* would be guilty of gravest sin in the eye of the Church. Therefore Catholics cannot in good conscience have any part or lot in an effort to bring about uniformity in the cause or causes for permitting a validly married man or woman to separate, with the right to re-marry during the life of the other.

Far otherwise is it, however, with the non-Catholic portion of

the Commonwealth. The non-Catholics may be broadly classed as Protestants, Jews, and—to employ a euphemism—agnostics. The Protestants are divided into an astonishingly large number of denominations, each of which has its own regulations touching marriage and divorce, though each of them authorizes divorce *a vinculis* under certain circumstances. If to the Protestants be added the Jews and the agnostics, the number of opinions to be reconciled before any agreement can be reached is prodigious indeed. The agnostics frankly own that marriage is a civil contract, and the law of the land bears them out in this opinion; for, under the law of England, from which the law of the United States is derived, marriage is a civil contract. Again, all the Protestant denominations accept this view of marriage, and specifically the Protestant Episcopal, which is the offspring of the English Establishment. Indeed, one of the Thirty-nine Articles, which are the fundamental postulates of religion for both the English and the Protestant Episcopal Church, denies distinctly that marriage is a Sacrament. Denial of the sacramental character of marriage is made by all the other Protestant Churches. Therefore, from the non-Catholic standpoint, marriage is a civil contract. That the Protestant denominations celebrate marriage with certain religious ceremonies in nowise affects their opinion regarding its fundamental character.

Assuming, then, that only those persons who regard marriage as a civil contract will participate in the effort to unify the laws governing divorce, it is interesting to speculate upon the probable results of their deliberations.

An alleged incident here may be helpful by way of indicating at least one point of view that will manifest itself in the Conference on the unification of the laws governing divorce in the several States of the United States. A few years ago a Protestant bishop—whether Methodist Episcopal or Protestant Episcopal is a matter of no importance, the two being, obviously, substantially the same, despite the accidental, *i. e.*, social, differences between them—was requested by a very wealthy divorcée of his denomination to marry her to another equally wealthy person. The bishop, being opposed in conscience to the re-marriage of divorced persons, since he regarded any such re-marriage as equivalent to merely legalized

concubinage, declined positively. An ordinary minister of the bishop's denomination was found, however, who did not share his bishop's opinion, and he very complacently blessed the connection of Mrs. A, divorcée, to Mr. B. Shortly after the honeymoon the newly-wedded pair gave a reception in their palace of a home and amongst the most distinguished guests present was—the bishop whose conscience would not permit him to officiate at their nuptials.

What would be, in all probability, the attitude of the bridegroom—supposing him to be a delegate to the divorce-unifying Conference—on the causes for which the divorce *a vinculis* should be granted? Supposing that his wife had obtained her divorce on the ground of adultery, surely adultery would be, in the opinion of the delegate in question, an adequate, a necessary ground of divorce; supposing desertion to have been the cause of the divorce, then, in all fairness, desertion should continue to be a reasonable ground for divorce. Whatever the cause of the divorce, for the man married to a divorced woman, or for the divorced man married to an emancipated maiden, that cause should be a cause of divorce for all in the future.

And why should it not be, if marriage is a civil contract? Why should a civil contract between a man and a woman, by the terms of which the two parties agree to live together, not be as dissoluble as any other civil contract which proves unprofitable or burdensome? The ordinary answer—indeed the only even plausible answer—is the injury to children by the first marriage. So far as such children are concerned, the court decreeing the divorce orders how their future shall be arranged; and if it should so happen that the children suffer, it can only be remarked that, as they chanced to be the offspring of parents who would not live together, they might have been the offspring of parents afflicted with some loathsome disease. Children, as a rule, are not consulted as to their parentage.

Whatever may be urged against the participation of women in politics, surely there is every reason why they should take part in the convention to further uniformity in the laws governing divorce. Especially should there be a representation of those unhappy members of the devout sex who, after being married to

ordinary everyday men, have discovered their true affinities. These ladies would go to the Conference equipped with expert knowledge on the psychological aspect of the subject, and their testimony would be enlightening. Perhaps some complacent spiritual directors of Catholic married ladies with subsequent affinities might authorize their attendance at the Convention. Being Catholics they would, of course, protest against divorce, but they might propose methods less drastic that would, at least, be an assurance of sympathy with their sisters in suffering. And there is no spectacle so moving as women sympathizing with other women. Women surely should be represented.

The purpose of the Convention being, not to prohibit divorce, but to agree upon certain causes for which it may be granted, the only problem to solve will be what offences shall authorize any married man or married woman to obtain a divorce? But what a problem! The Convention must assume that marriage is a civil contract, for so the law of the land declares it to be. No doubt there will be unanimity as to adultery being a cause for divorce; but there the unanimity will cease. Desertion, cruelty, intemperance, insanity, incompatibility of temper, indeed every deviation from ideal right living will have their advocates, and their opponents.

Logically, if marriage be a civil contract, whenever the continuance of the contract works injustice to either of its parties, it should be annulled. If a wife be made miserable by her husband's treatment, and if her affinity stand ready to marry her, why should she not be released from the man that has been to her a disappointment, and why should she not be permitted to flee to the arms of the other man to whom her tender heart has already gone? Or, if the wife, despite her promise to love and honor the man to whom she is married, display contemptuous indifference to him, or manifest a greater interest in some other man, why should her husband not be permitted to have done with her, and in her place—if his one experience have not sufficed for him—take another charmer?

If the purpose of divorce *a vinculis* be to enable separated couples to marry again, then it is difficult to perceive why any grave cause of discontent should not be cause for divorce. And

the only reason for the divorce *a vinculis matrimonii* is the right that it confers to marry again during the life of the parties thereto.

The history of divorce *a vinculis* is essentially the history of married men and married women who have become dissatisfied with their wives or husbands, and who have desired other companions in their stead. Eliminate the possibility of a divorced man during the life of his wife taking to himself any other woman in her place except as his mistress, and few even unhappily married men will seek the divorce *a vinculis*; and, eliminate the possibility of a divorced woman, during the life of her husband, living with any other man except as her lover, and even the married women who have discovered post-nuptial affinities will hesitate long before seeking to obtain such divorce.

It is a severe thing to say, but it is true, that the real purpose of the proposed Convention to unify the divorce laws in the United States is to agree upon a definite number of causes for which married men and married women may legally commit adultery.

JURISCONSULTUS.

PEDAGOGICA.

The Catholic Educational Association of the United States held its annual convention in New York, July 11th, 12th, 13th, in the Cathedral College, Fifty-first Street and Madison Avenue. The delegates of the three departments—Seminary, College, and School—were national in their representation. They came from the extreme West, the South, the Middle West, the East, and the North. A few came from Canada. Rectors of Seminaries, Presidents of Colleges, Members of Faculties, Professors, cleric and lay, Superintendents of schools, many members of the Teaching Orders, laymen interested in Catholic education, took part in the proceedings.

The Rector of the University, the Right Rev. Monsignor Dennis J. O'Connell, was the President General.

Each department conducted its separate business, but there were joint sessions at the opening and at the close of the Convention, and one on Thursday evening, July 12th, for the discussion of the high-school question.

The papers read at the Convention were of a very high character. Perhaps the most important were those in the Seminary Department in reference to the teaching of pedagogy in our theological seminaries. There is little doubt that consideration in the seminary to pedagogy means an intelligent and effective solution of many problems that confront Catholic education. When the seminarian learns the value of certain well recognized pedagogical principles, possesses a knowledge of how to convey truth either from the altar or in the Sunday-school and day-school, when he appreciates the importance of certain fundamental needs in the parish schools, rapid progress will be evident in Catholic education.

The joint session on Thursday brought out a splendid paper from the Rev. James P. Fagan, of Loyola College, New York. Father Fagan spoke from notes, but it is to be hoped that a complete report of what he said will be found in the published volume of the Convention's proceedings.

The paper of the Rev. H. T. Henry, Litt.D., Rector of the Roman Catholic High School, Philadelphia, dealt with the Diocesan Catholic High Schools. The discussion that followed the reading left no doubt of the keen interest Catholic educators feel in the high-school question. The resolutions of the College Department were echoes of this meeting: "That it is the sense of the College Department of this Association that the High School is and shall be considered an integral part of our Catholic school system; that every reasonable effort should be made to establish High Schools wherever they are needed and possible, and that where High Schools exist, either as independent institutions or as Preparatory Departments of our Catholic Colleges, it is desirable that some arrangement should be devised which will enable the directors of existing Catholic High Schools to coöperate with diocesan authority, and arrange with them some way of articulating the parish school with the High School, so that all our Catholic educational institutions may be united together in closer union, and unnecessary waste of money, men and effort, may be eliminated."

One of the most effective papers of the meeting was "Supervision of Catholic Schools,—Its Necessity, Methods, and Aims," by the Rev. E. F. Gibbons, Superintendent of Buffalo Schools. His practical and common-sense views all through found hearty appreciation among the teachers present. The applause at the close was perhaps the most cordial that greeted any of the speakers. Two points were emphasized very strongly. The first of these was the selection, from among the religious teachers in each Order, of a Community Inspector who looks after the schools under the care of the respective Community. The second point on which Father Gibbons insisted was that the Superintendent of Schools should not be merely an examiner of children. He should enter into the duties and responsibilities of the teachers by encouragement, sympathy, and instruction, and thus affect the very source of the efficiency of a school system.

The appeal for the encouragement of vocations to the religious life should find a response the country over. While vocations are many, the work before the Church is so stupendous that sacrifices must be made, and a special effort on the part of priests will undoubtedly inspire young men and young women with thoughts of a calling that, the sacerdotal ministry at the altar excepted, is the highest to which human energy can consecrate itself.

The magnificent public meeting on Thursday evening was a fitting close to the Convention's work. Carnegie Hall, perhaps the largest auditorium of its kind in America, was crowded. On the stage were seated seven hundred pupils of the parish schools who sang the National Airs. The Right Rev. Monsignor Mooney presided. His introduction of the various speakers was admirable in manner and matter.

Three of the speakers were laymen. That the clergymen who spoke should make clear their position on the school question was what might be expected. But it was refreshing and stimulating to hear laymen prominent in the life of the metropolis of the country announce in unequivocal, unqualified terms their views of Catholic education.

The meeting was inspiring, and its far-reaching effects will not be the least of the good coming from the Convention.

The Rev. Thomas O'Brien, former Superintendent of the Brooklyn Schools, treated the text-book question. There are many who believe that text-books issued by Catholic firms cost more than books of the same kind issued by non-Catholic houses. Father O'Brien took occasion to contradict this view, and asserted that the contrary is true. It is well to know this fact, because it eliminates the accusation sometimes urged against our Catholic publishing houses of their demanding unwarranted prices for school-books.

The Convention did well to denounce the hostile policy of the present government of France in expelling religious Teaching Orders from the national schools as a crime against liberty of conscience and freedom of education. It is a pity that the Catholics of America cannot by some concerted action find a way to make the French Government feel the unwisdom as well as the injustice of its brutal policy which in the name of liberty violates every fundamental principle of right and honor.

The *Daily News*, of New York, in a scathing editorial, refers to the conspiracy of silence on the part of the New York newspapers in regard to the magnificent public meeting on the last night of the Convention.

The meeting was expressive and representative of all that is best and highest in Christian education. Rarely is gathered an assembly like to it in dignity, enthusiasm, and impressiveness. Hence indignation must have stirred those who were present when was seen the next morning that the newspapers, loud in their claim of being purveyors of news, either ignored this magnificent demonstration or dismissed it with a meagre notice of a few lines.

"The National Educational Association wishes to record its approval of the increasing appreciation among educators of the fact that the building of character is the real aim of the schools, and the ultimate reason for the expenditure of millions for their maintenance. There is in the minds of the children and youth of to-day a tendency toward a disregard for constituted authority;

a lack of respect for age and superior wisdom; a weak appreciation of the demands of duty; a disposition to follow pleasure and interest rather than obligation and order. This disposition demands the earnest thought and action of our leaders of opinion, and places important obligations upon school authorities."

(Declaration of the *National Educational Association*, Asbury Park, July, 1905.)

This declaration indicates progress in the right direction. The first essential for the cure of a disease is the recognition of its existence. Not so very long ago, indifferent attention was accorded to those who dared question that popular, secularized education was not the mighty power forming, elevating, and conserving the moral life of the child. Catholics stood practically alone in the contention that religion must be a factor in the training of youth, and that the future would demonstrate the unsoundness of a secularized system of education. Observing non-Catholics now are noting the signs that tell how true was the forecast. But while seeing clearly the evils, they fail to detect the causes or point out the remedy. To say that "this condition demands the earnest thought and action of our leaders of opinion, and places important obligations upon school authorities," is a pathetic ending to a paragraph which proclaims to the world a condition among our children which, if true, is appalling. Thoughtful people not unreasonably look for a conclusion more specific and effectual from a deliberate body national in its representation.

The incident referred to in another part of this number of THE DOLPHIN, under the title *Historic Truth and Boards of Public Education*, indicates what absurdly loose notions of history may be entertained—and publicly uttered—by men whose professional position would lead us to expect from them, if not accurate knowledge of historic facts, at least the good sense to suspect statements which even a slight familiarity with pedagogical and scholastic literature of the past discredits. The traditions (among which we must include of course Conciliar Decrees) of the Catholic Church demonstrate one great fact above all others, namely that woman owes her elevation in the social and intellectual as well as moral order to Catholic teaching and practice. The

Mother of Christ occupies a unique position as the model of perfect womanhood, whom the Catholic is taught to revere as the "Seat of Wisdom" and whom the offices of the Church extol in a voice that goes back beyond the time of Saints Paula and Eustochium, Catherine of Alexandria and numerous other women patrons of learning, who lived a thousand years and more before the Pythagorean philosopher, whom President Edmunds has discovered asking the question whether or not woman has a soul, made his appearance. Yet such things are repeated by men who get credit for knowledge and intelligence and perhaps fairness, and they are believed unhappily by the trusting and the ignorant. The only thing Catholics can do is to reiterate the truth in speech and writing, and for this we must keep ourselves well-informed.

The Diocesan School Board of Columbus makes a number of recommendations regarding courses of study. These are embodied in a Syllabus prepared by Sr. Alberta, O.S.D. Speaking of the future revisions of the course of studies she says: "I think it would be a good plan to commit the studies of the Course to different teachers, giving no one more than one study, but giving that study to several teachers working independently of one another. Let them during the year read up the opinion of educators on this study, broaden their own thoughts on it by all their opportunities of so doing and give the results in papers treating of the branch, how to teach it, etc. The papers would furnish matter for discussion in future assemblies. From these discussions, the Course could be improved."

The Committee on revision offers the following Language, Grammar, and Composition Course for the consideration of teachers:

GRADE I. SESSION A.

LANGUAGE: Oral: Conversation about familiar things—plants, animals, occupations. Encourage questions and the expression of ideas on the part of children.

Written: Simple sentences copied from the blackboard by the children after they have learned to use the pencil. Capitals at the beginning of sentences and periods at the close.

GRADE 1. SESSION B.

LANGUAGE: *Oral*: The work of Session A extended. The expression of ideas by the pupils brought out by short and simple stories told by the teacher and repeated by the children, the teacher assisting thereto by questions. Care to drill in correct expression.

Written: Simple sentences copied. The interrogation point used. The child's own name and address written.

GRADE 2. SESSION A.

LANGUAGE: *Oral*: The work of the First Grade extended. Short poems for children recited, line by line, by the teacher and repeated by the pupil till memorized. Simple and short stories from history used as in Grade 1, B.

Written: Short sentences written (a) from memory, (b) from dictation. Capitals at beginning of names of persons and places. Name of school and city. The apostrophe in contractions (in connection with spelling).

GRADE 2. SESSION B.

LANGUAGE: *Oral*: Work of Session A extended. Short sentences from good juvenile literature repeated in concert; from memory.

Written: Short and simple letters copied from the blackboard. Sentences written from memory. Attempts at original sentences. Apostrophe to indicate ownership.

GRADE 3. SESSION A.

LANGUAGE: *Oral*: Exercises of Second Grade, with advancement in thought, form and language of the selections chosen from literature. Concert recitation of good sentences in English.

Written: Attempts at original paragraphs of perhaps five sentences, preceded by copy from dictation of similar paragraphs. Correct forms for simple letters to companions taught from the blackboard. Original sentences using given words.

GRADE 3. SESSION B.

LANGUAGE: *Oral*: Exercises of Session A continued with advancement in thought, language and form.

Written: Short original paragraphs describing object or narrating some incident—dictated and copied. Attempts at original paragraphs describing objects or narrating events in the pupil's environment or experience. The apostrophe denoting possession in plural nouns. Use of quotation marks in unbroken quotations. The forms for simple letters continued as in Session A.

GRADE 4. SESSION A.

LANGUAGE: *Oral:* The parts of speech, taking care to proceed from the concrete to the abstract and not vice versa. For example, let the pupil see from sentences he has made about his plays, lessons, etc., that he uses certain words to name things; then inform him that such words are called nouns.

Written: More advanced exercises in Letter-writing. Review and practice in all the written work of the preceding Grades. Short sentences from good literature copied from the blackboard, or from dictation.

GRADE 4. SESSION B.

LANGUAGE: *Oral:* The parts of speech continued; lessons in the Reader, or other text-books, assigned from which the pupils are to write out all the nouns, pronouns, etc.; to add to them appropriate adjectives, adverbs, etc. Study of selections from good literature continued.

Written: Forms for short and simple business letters. Contrast these with forms for letters of friendship.

GRADE 5. SESSION A.

GRAMMAR: *Main line of work:* The mastery of words as a means of expressing thought and the common rules of usage. *Text:* Harvey's No. 1, pages 7-19. Simple elementary exercises in the same line of work may be selected from any other text by the teacher, according to the needs of her class and the time at her disposal.

COMPOSITION: As an accompaniment of the work in reading, geography, etc. For example: the reproduction of some paragraph, page, or lesson previously studied.

Three periods a week to Grammar and two periods to Composition.

GRADE 5. SESSION B.

GRAMMAR: *Main line of work*: The same as in Session A.
Text: Pages 19-31. Supplementary work as in Session A.

COMPOSITION: The written reproduction of some selection of literature previously dictated or memorized, substituting other words in certain places and adding modifiers, as indicated by the teacher. A list of modifiers from which to select may be given by the teacher.

Three periods a week to Grammar and two periods to Composition.

GRADE 6. SESSION A.

GRAMMAR: *Main line of work*: The weighing of words to discover the work they do in the sentence. *Text*: Pages 31-57. Supplementary exercises as in Grade 5, Session A.

COMPOSITION: Detailed attention to parts of Letters of Friendship; typical letter read to the pupils, describing at some length travels or other experiences. Attempts at original letters of the same nature—suggestions made by the teacher.

Three periods a week to Grammar and two periods to Composition.

GRADE 6. SESSION B.

GRAMMAR: *Main line of work*: The same as in Session A.
Text: Pages 57-70 and 124-132. Supplementary work as in Grade 5, Session A.

COMPOSITION: Further study of typical letters followed by efforts at original letters of same character. Study of selections from good authors with a view to learn the difference between the vocabulary of literature and that of conversation. Original efforts in the same direction.

Three periods a week to Grammar and two periods to Composition.

GRADE 7. SESSION A.

GRAMMAR: *Main line of work*: The study of the sentence as a means of expressing thought, with attention to the parts of speech and their classification so far as is necessary to the clear understanding of the construction of the sentence. *Text*: Pages 70-79. Supplementary exercises as in previous Grammar Grades.

COMPOSITION: After reading a poem or paragraph, the pupil is to write an original paragraph on some subject, using all the new words that were found in the selection.

Three periods a week to Grammar and two periods to Composition.

GRADE 7. SESSION B.

GRAMMAR: *Main line of work*: The same as in Session A. *Text*: Pages 79-88. Supplementary exercises as in previous Grammar Grades.

COMPOSITION: Short paragraphs of Narration or of Description selected from good authors for study. Attempted efforts at original work in narrating and describing actual or imagined events and scenes. Suggestions by teacher.

Three periods a week to Grammar and two periods to Composition.

GRADE 8. SESSION A.

GRAMMAR: *Main line of work*: The detailed study of the parts of speech, their classification and inflection; and the details of analysis and construction of the sentence that are necessarily associated with such study of the parts of speech. *Text*: Pages 88-103. Supplementary work as in previous Grammar Grades.

COMPOSITION: Work of the previous Session continued. Typical telegrams and business forms presented on the blackboard; pupils copy these and write original ones according to models.

Three periods a week to Grammar and two periods to Composition.

GRADE 8. SESSION B.

GRAMMAR: *Main line of work*: The same as in Session A. *Text*: Pages 103-124; also any matter, pages 133-160, that has not been included in previous Grammar work laid down in the Grades.

COMPOSITION: Social Notes and Invitations. Written abstracts of short selections read by teacher or by pupil.

Three periods a week to Grammar and two periods to Composition.

Criticisms and Notes.

MUSIC IN THE HISTORY OF THE WESTERN CHURCH. With an Introduction on Religious Music among Primitive and Ancient Peoples. By Edward Dickinson, Professor of the History of Music, in the Conservatory of Music, Oberlin College. New York: Charles Scribner's Sons. Pp. 426.

A HISTORY OF IRISH MUSIC. By Wm. H. Grattan Flood, Organist of Enniscorthy Cathedral, etc. Dublin: Browne & Nolan. 1905. Pp. 353.

Professor Dickinson wrote his volume in 1902. It would have been most opportunely published after Pius X had issued his *Motu proprio*, and it is with a view of directing the attention of educated musicians, particularly those who are interested in the proper appreciation and culture of church music, that we here return upon a brief discussion of the volume. "How shall music contribute most effectually to the ends which church worship has in view without renouncing those attributes upon which its freedom as fine art depends?" is the question which has been in the minds of those who have felt the desire to convert music into a power to draw the minds and hearts of men to religious things. Our author proposes to show in his volume "how this problem has been treated by different confessions and in different nations and times; how music, in issuing from the bosom of the Church, has been molded under the influence of varying ideals of devotion, liturgical usages, national temperaments and types and methods of expression current in secular art." In accordance with this design he leads us into a brief study of the Ritual and Song in the early Christian Church and the liturgy of the Catholic Church. The chapters upon development of *Medieval Chorus Music* and the *Modern Musical Mass* are written with that discriminating sense of historic truth which is a rare mark of unbiased and well-informed judgment in a writer upon topics within the sphere of religious culture. He points out the break in the line of continuity in Catholic church music after the renascence of the sixteenth century. Up to that time the student of music is able to trace a steady progress of development unto perfection of the *a capella* chorus, every step of which was a logical consequence of some prior in-

vention. "But as we pass onward into the succeeding age and look for a form of Catholic music which may be taken as the natural offspring and successor of the venerable mediæval style," we find the ancient form gradually crowded to one side, and at last driven from the field altogether by a style which, if we search in the field of church art alone, appears to have no antecedent. The new style is opposed to the old in every particular. Keeping to historic ground the author in unconscious anticipation justifies every detail of the grand reform inaugurated by the present Sovereign Pontiff.

Nor does he ignore the elements of religious music which, whilst not forming an integral part of the solemn liturgical worship, serves, nevertheless, to arouse and emphasize the sentiment of religious devotion. In this light we must view not only the vernacular hymnody, the cantata and passion, but also the non-Catholic expressions of popular religious feeling, as well as the unique compositions of Sebastian Bach, whose inspirations sought and found a sufficiently grand theme only in Catholic worship. Two chapters are devoted to the "Musical System of the Church of England" and "Congregational Song in England and America," both of which are full of instructive details which incite to a better comprehension of what is most worthy in musical art.

The final chapter leaves, perhaps, some room for criticism on the part of those of us who fully realize the distinction between a liturgical and non-liturgical worship. We said above that the author indicates the same lines of reform which have been definitely marked in the *Motu proprio* of Pius X. This is true, yet not in its entire extent. Nor could such coincidence between the views of the historian and the legislator be expected when we remember the fact that the elimination of the liturgical chant known as Gregorian has been almost complete in the general body of the Church. Hence, we must understand the real sense of Professor Dickinson's conclusion with due limitation, when he says that "the Church can never recover the old musical leadership which was wrested from her in the seventeenth and eighteenth centuries by the opera, the choral society and the concert system, but in the twentieth she will find means of coöperating with these institutions for the general welfare." We should give to this hope the meaning that the Church will still lead, even if her leadership does not mean the influencing of the opera or the concert, but only an honored precedence in the arts of musical execution and an absolute freedom from secular interference in the sanctuary.

It is generally admitted that in the "divine art" of music the Celts of Ireland preëminently excelled during the long centuries that preceded the absorption of Celtic music into Anglo-Irish art.

Of this art, or of its professors and exponents during 1600 years of authentic history there exists, as Mr. Grattan Flood states, no compact record. There have been, of course, treatises and books and monographs such as O'Curry's "Music and Musical Instruments in Ancient Erin," edited by Dr. Sullivan, but no satisfactory account is therein to be found of the investigations of erudite writers within the past thirty years who have contributed no little to the specific knowledge of the subject. Mr. Flood, with some of whose studies of Irish music the readers of *THE DOLPHIN* are already familiar, deals in this volume with the subject in his customary scholarly fashion. He traces the most ancient remnants of Celtic music, Irish musical instruments, the scales and various compositions from the time of Sedulius in the fifth to the ninth centuries. To a very large extent this music is sacred music, for the life of the Church from the conversion of a nation is ever the life of her people sanctified and sanctifying each familiar thought and act; and even patriotism is but the refrain of a heavenly allegiance which receives its sweetest motives in the promulgation of faith in the heavenly Father's goodness and honor.

From Irish music before the Anglo-Norman invasion our author goes in orderly step into the successive study of Irish music in the Middle Ages in the fifteenth, sixteenth, and seventeenth centuries. Shakespeare and Irish music forms a most interesting chapter. Similarly, also, the Irish Pipers in the eighteenth century, Harp Festivals, Harp Societies, etc. Parallel with this we have the account, though under separate headings, of Anglo-Irish music, of pre-Reformation music, of individual composers such as O'Carolan, and of the influence of men like Handel and Arne upon contemporary Irish musical life. A separate chapter is devoted to *Church Music, 1538-1598*, in which are recorded the last efforts of the Catholic authorities to retain their hold on the music which voiced the ancient faith, against the vandalism of the "reformers." Incidentally the author demonstrates that it is certain that the Roman Catholic ritual was observed in Armagh till 1598, as Usher admits.

HENRY THE THIRD AND THE CHURCH. A Study of his Ecclesiastical Policy and of the Relations between England and Rome. By Abbot Gasquet, D.D. London: George Bell & Sons; New York: The Macmillan Company. 1905. Pp. xvi-445.

Abbot Gasquet has managed by dint of laborious research into original and authentic documents, and by a frank and unbiased statement of the results, to gain a respectful hearing from those critics who are ordinarily disposed to judge matters of Catholic history from *a priori* conceived and one-sided points of view. This has so far effected a concession on the part of certain English writers in our day as to illumine by general consent a considerable portion of the hitherto obscured and so-called "Dark Ages," particularly respecting England. No epoch of history has been treated by historians with such unqualified bigotry and exaggerated misconception as the thirteenth and fourteenth centuries. And the influence of these misconceptions has extended into all subsequent periods and given an apparent justification for the revolts of the sixteenth century against the authority of the Roman See, with all that such alienation from the head of the Catholic Church implies.

The position taken by the average popular historian of England's relations with the Holy See during the thirteenth century, starts with the assumption that the rupture between the Roman authorities and England was complete and justified by the actions of the Holy See, whose representatives assumed an authority over English sovereigns and the civil domain which no title could have sanctioned. Thus the Reformation, so far as it was a protest against papal abuses, is represented as having existed long before Luther and Henry VIII.

Abbot Gasquet examines the facts so far as they relate to the reign of Henry III, and by presenting us with unquestioned documentary evidence dissipates the prejudice that has obscured the attitude of King and Pope toward each other. He does not, indeed, free the representatives of Rome from blame where negligence and abuse show it to have existed, but he points out that the opposition to such abuses was not an opposition of the English government to the Papal authority, but a protest from clergy and people alike against unlawful methods of Roman officialdom, with at the same time the plainest discrimination between the respect and obedience due by English Catholics to the Roman See in all spiritual matters. And here we have a vital distinction. Henry VIII as well as the German "reformers" uttered their discontent principally against the spiritual order of Rome,

although no doubt temporal interests had prompted such an attitude ; but the Catholic clergy and laity of England in the thirteenth century protested against temporal abuses, whilst they clearly distinguished between the loyalty due to the successor of St. Peter and the requirements of a feudal lord whose ministers might exercise unwarranted rule, without minimizing the actual rights of the Pope, whose sovereignty was conceded even in matters not exclusively spiritual.

Abbot Gasquet sums up the story of the reign of Henry III, so far as the Church is concerned, in the following sentences : “ (1) The Pope, by the act of King John, had obtained a position of paramount importance in this country. What a suzerain was to a feudatory State, that the Pope of Rome was to England. The country was a fief of the Holy See ; and the name of feudal overlord, possessed by the Pope, was no mere empty title, but represented a power which was acted upon and insisted upon again and again in spite of opposition. (2) This opposition was fully as strong, if not indeed stronger, on the part of the bishops and clergy, than it was on the side of the laity. (3) That there was grave discontent against the Roman officials cannot be doubted for one moment. In fact it could hardly have been deeper, and was manifested by ecclesiastics, if possible, even more than by laymen. (4) But it was a discerning discontent, and it was absolutely confined to opposition to the pecuniary policy of the papal officials in their constant demands made upon the revenues of the English churches and to the appointment of foreigners to English benefices. (5) Throughout the agitation—and it was both considerable and extending over a long period of time—not only was there no attack made upon the spiritual supremacy of the popes, but that supremacy over the Church Universal was assumed in every document emanating from England, and this spiritual supremacy was constantly asserted to have been established by Christ Himself.” Our author, reminding his readers by constant reference to the original documents, shows how much the spiritual side of the papacy is invariably insisted on in unmistakable terms. Men who, like Grosseteste, were the most determined in their opposition to what might be called the claims of the papacy in temporal matters, were, like him, the most clear-sighted in their perception of the Pope’s indefeasible and divine right and duty to rule the Universal Church in matters spiritual. “ In fact, Grosseteste even went beyond this, and fully conceded to the Apostolic See in theory the power of dealing out to whom it would the ecclesiastical benefices of this or any other country. ‘ I know and truly acknowl-

edge,' he says, 'that to the lord pope and the holy Roman Church belongs the power of dealing freely with all ecclesiastical benefices'¹ throughout the world. This is an important declaration on the Catholic theory of papal authority; whilst the whole of the bishops' acts are a practical protest against local abuses of that power."

Incidentally Dom Gasquet shows how much England actually owes of its present independence to the forethought and protection of the popes. "England might, and in all probability would, have become a feudatory State under the French crown, or it may be an outlying part of the German Empire," etc., is not a mere vague supposition, but a deduction from facts abundantly attested by the evidence which the learned Benedictine here brings to bear on his main argument.

COMBINATION IN THE MINING INDUSTRY. A Study of Concentration in Lake Superior Iron Ore Production. By Henry Raymond Mussey, Ph.D., Sometime University Fellow in Economics, Columbia University; Assistant Professor of Economics and Industry, New York University. Pp. 167.

THE ECONOMICS OF LAND TENURE IN GEORGIA. By Enoch Marvin Banks, Ph.D., Sometime University Fellow in Economics. Pp. 142.

MISTAKE IN CONTRACT. A Study in Comparative Jurisprudence. By Edwin C. McKeag, LL.B., Ph.D., Sometime University Fellow in Columbia University. Pp. 132.

THE ENGLISH CRAFT GILDS AND THE GOVERNMENT. An Examination of the Accepted Theory regarding the Decay of the Craft Gilds. By Stella Kramer, M.A. Pp. 152.

TRADE UNIONS AND THE LAW IN NEW YORK. A Study of Some Legal Phases of Labor Organizations. By George Gorham Groat, Ph.D. Pp. 134.
New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1905.

1. The series of "Studies in History, Economics, and Public Law" to which the present issues belong is just completing its twenty-third volume. Looking over the collection as a whole one finds a very large amount of information highly useful to the student of economics and political science, information drawn from first sources,—and such as one could obtain elsewhere only at the sacrifice of much labor and expense. Most of the numbers are of course technical in

¹ Grosseteste: *Epistolae*, 145.

matter, although there are few whose subject and treatment are not sufficiently wide to elicit the attention of the reader who is interested in such matters simply because of their sociological relations. This broadly human feature is not foreign to the monographs here under consideration, their titles to the contrary notwithstanding. Thus in the study of the Lake Superior iron industry the large aggregate of facts and figures are subservient to the elucidation of a general theory of concentrated capital and the logical, if not necessarily actual resultant, monopoly, while the implication herein involved of some needed form of governmental interference is too obvious to require explicit mention at the hands of the author.

2. *The Economics of Land Tenure in Georgia* would at first sight seem to have rather a technical character, or at best a locally historical interest. And such indeed is as a fact the case. At the same time the information here assembled lends itself quite easily to a liberal view of individualism. It seems that the charter granted by the English Crown to the original Georgia colony had in view the restricting of individual proprietorship. It stipulated "that no greater quantity of lands be granted either entirely or in parcels to or for the use or in trust for any one person than five hundred acres"—a fairly liberal allowance, one might at first sight suppose, and yet the restriction worked disastrously for the development of the colony, so that the trustees found themselves obliged to modify the rigidity of the law, and eventually the principle of absolute ownership had to be recognized. Such was the result of unwise authoritative interference in colonial days. The subsequent development of the various systems of land tenure that have gradually been actualized in the State illustrates the fact that those methods that leave the larger play to individual liberty and enterprise have proved fittest to survive and have been most advantageous both to the immediate participants and to the community at large. This, although not the explicit thesis proclaimed by Mr. Banks, lies quite close to the facts he alleges.

3. In the light of merely general principles it is an obvious conclusion that an error in the mind of either one of the interested parties as to the substance of a contract invalidates the contract; and so far as the sole *morality* of the act is concerned there is no sufficient argument adduced by the speculations of jurists for departing from this point of view, which is, as is well known, the universal teaching of moralists on the conditions of a contract. A difficulty, however, as to the *legality* of a contract entered into under error has grown out of

divergence of practice in different systems of law, and probably still more owing to opposing theories of the jurists speculating on the data.

The real difficulty, as the author of the above essay on *Mistake in Contract* observes, is caused by the equities of the other party who is not laboring under any mistake, and who believes the act or declaration of the other contractant to coincide with his own intent or will in the matter. Two extreme doctrines have been maintained on the subject. "The former may well be called the subjective theory, while the latter may be called the objective theory. Those who hold the former would insist in all events that if, in connection with a mistake, there is an essential variation between the will and expression, and a consequent lack of real consent to the act or declaration in question, nullity must always follow, irrespective of all equities. Those who hold the latter theory would always insist that even though such a mistake should exist, with a consequent lack of real consent, yet validity must be decreed, because the sole criterion as to what the will is, is the act or expression itself." Hence, the problem as the author defines it is an investigation of the nature of these equities, together with the conditions under which, and the extent to which, they should be protected. To this problem, which, whilst primarily professional, is not without interest for the general reader, the essay at hand is devoted. It contains a very fair outline of the Roman, the modern European, and the Anglo-American laws on the subject, together with a discussion of the pertinent theories advanced by many well-known past and present authorities, especially in Germany.

4. Probably the two studies mentioned last on the list above, the one dealing with English Craft Gilds, the other with Trade Unions, will evoke a more general interest. The gild system, it is well known, flourished throughout mediæval Europe. Primarily religious in its aims, it gradually embraced the social and economic concerns of its members.

The economic gilds were of two kinds, merchant gilds and craft gilds. The former existed independently from the eleventh to the thirteenth or the fourteenth century. They gradually lost their identity in England as trading organizations and coalesced with the town corporations. The period of greatest prosperity of the craft gilds was from the twelfth to the fifteenth or the sixteenth century. Their decay is supposed to have resulted, according to some investigators, from three principal causes: first, internal divisions in the craft gilds; second,

external changes in the distribution of industry superinduced by the rise of the "domestic system" of manufacture; and thirdly, the hostility or intrusion of the national government, indicated by a series of acts from 1436 to the Elizabethan Statute of Apprentices of 1563, by which the guilds were deprived of their administrative, legislative, and jurisdictional freedom, as well as superseded in many of their economic functions (p. 5).

That the latter factor had no influence in the dissolution of the craft guilds is the main contention of the above essay. A detailed study of the relations which existed between the English government and craft organizations has failed, the author maintains, to establish the theory that State action brought about the decay of those guilds. On the contrary, the whole trend of legislation seems to have been from the start and onwards throughout the early and later Tudor régimes favorable to the crafts. That this position has been established to a certainty one may hesitate to assert. That the evidence and arguments, however, as adduced by the author are, to say the least, extremely plausible will be readily granted. At any rate it is gratifying to feel that if the dissolution of the religious and beneficent organizations established by the faith and charity of a Catholic age was due to the rapacity of Henry VIII, at least the disruption of the industrial and economic organizations of that time are not to be laid to the charge of the English government.

The author's thesis, it will be noted, is negative. By elimination, therefore, one may infer that in her opinion the other two factors indicated above—internal disunion and industrial changes—brought the craft guilds to their ending. They were in turn succeeded by the trade unions, the recent type of which is familiar to everybody nowadays.

5. A study of these more modern organizations is embodied in the brochure indicated above. The author has limited the matter to its legal condition in the State of New York; but just as the subject of land tenure in the southern community, as described in the preceding essay, has a much wider denotation, so likewise the legal status of industrial organizations at the North is paralleled or more or less reiterated elsewhere. A study of recent legislative enactments and judiciary decisions reveals a steady development and a constantly enlarging freedom of action gained by the trade unions. This has been effected on the one hand by a growing sense of just moderation in the leaders of organized labor as regards methods of insistence or

enforcement of the individual rights of their constituents, and on the other hand by a clearer appreciation of those rights on the part of the representatives of government. The indications of this twofold growth and the corresponding gains to trade-unionism are very well brought out by Mr. Groat. The general reader interested in the labor movement will find the account instructive, though, of course, it appeals primarily to the student of economics and law.

ST. CATHERINE DE RICCI. *Her Life, her Letters, her Community.* By F. M. Capes. Preceded by a treatise on the Mystical Life by F. Bertrand Wilberforce, O.P., Preacher General of the Order. London : Burns & Oates. 1905. Pp. 282.

Alexandrina de Ricciis, who before she had reached her fourteenth year left the home of her parents in Florence to follow the attractions of divine love in the footsteps of her namesake of Siena, answers to the image of an ideal the recognized importance of which is growing in modern spirituality. There is on all sides, singularly too outside the visible body of the Catholic Church, a keener appreciation of the mystical element in life, by which the unseen relations of the soul to God and the spirit world are being sought after. No doubt we may trace in this tendency of the religious minds of our day a protest and a reaction against the excessive materialism which places its ideal and worship in the sensible,—the creature comforts of life on the one hand, and the extravagances of a false spiritism and the vagaries of faith, science, and theosophy on the other.

St. Catherine de Ricci, although a Tertiary of the Dominican Order, whose members devote themselves to the active no less than the contemplative mode of life, was yet in a stricter sense than either of her great sisters, St. Catherine of Siena or St. Rose of Lima, a contemplative and mystic. This appears principally from her letters, and these form, if not the largest, yet, we believe, the most important portion of the present biography. The earliest source for the Life of the Saint was furnished by one of her contemporaries, Fr. Serafino Razzi, who knew her personally and who gathered the facts from others of her intimates. This account was published four years after her death. A second biography is likewise from a contemporary, Padre Fra Filippo Guidi, who had in his possession a number of manuscript records about the Saint not known to P. Razzi. There were others of which Père Hyacinthe Bayonne, O.P., was able to avail himself in his most authoritative and complete *Vie de Ste. Cathe-*

rine de Ricci, published some thirty years ago in Paris. This latter edition has furnished Mr. Capes with his chief material. The correspondence of the Saint is contained in two editions of letters, that of Guasti and another made by the Dominican nuns at Oullins (now banished and resident in Belgium), who translated some additional letters taken from Gherardi.

An important part of the work, inasmuch as it "characterizes" the Saint, is the Introduction by Father Wilberforce on the Mystical Life. It lights up many phases of the devotional activity of a soul whose habitual union with God rendered her in the highest degree sensitive to the interests of souls and the life of the Church. She does not write as one trained to literary forms and scholastic modes of thought, but rather with the impulsive openness of St. Paul, to whom the writer likens her, especially in her gift of Christian mysticism. Thus the introduction serves a purpose similar to the glass of the stereoscope, which brings the picture into relief and permits a truer perception of the proportions.

The literary style and the book-making of the volume are in keeping with the subject and need not be commented upon. There are some illustrations. St. Philip Neri, who corresponded with our Saint, although he had never met her face to face, had no hesitation in criticizing her picture drawn from memory, saying "that picture is not like Sister Catherine." We are tempted to do the same when we see pictures of the Saint, even though they are death masks, for we believe that all realism in pictorial art is a detraction from the beautiful, and that the true genius of art is not only authorized but bidden in justice to elevate the expression of the physical into that of the spiritual beauty which unquestionably belongs to every true saint or noble personage.

THE RELIGIOUS STATE OF CATHOLIC COUNTRIES NO PREJUDICE TO THE SANCTITY OF THE CHURCH. By John Henry Cardinal Newman. Educational Briefs No. 11, July, 1905. Pp. 36. (Catholic School Board, Philadelphia.)

Few of us in practical converse with men of the world, often earnest Protestants, have not felt some difficulty when confronted with the request to explain the existence of certain salient defects in the social and moral conditions of people in Catholic countries as compared with those of Protestant lands. The traveller, the student of statistics, the moral philosopher, have each an account of levities and sins, of crimes and of ignorances tolerated if not endorsed by authority in Latin

countries where the Catholic religion has held almost exclusive sway for centuries, indicating a low degree and little esteem of certain industrial virtues, of self-respect, temperance, and popular intellectual culture. We may perhaps be inclined to deny the fact, when it is urged that Catholic countries are so far behind the rest of the world in the arts and comforts of life, in power of political combination, in civil economy, and the social virtues, in a word in all that tends to make the world pleasant and the loss of it painful, that their religion cannot come from above. Now before the argument could be made to tell against us, proof must be furnished, not only that the fact is as stated, but also that there is that essential connection in the nature of things between true religion and secular perfection. As to the facts, we are rarely in position to convince a critic who judges merely from outward impressions of the things he sees and hears, that he is not right when he holds that invention, common school education, practical arts, civil and national prosperity, flourish better in England, Germany, the Scandinavian countries, than in Italy, France, Spain, and South America, which are taken to be distinctly Catholic countries. In these cases the actual facts do not always lie on the surface, and they require to be closely examined and verified, to test the value of statistics which demonstrate so often the very opposite of what the names and figures suggest.

But even if we granted the claims of observation and analysis, we shall find the deduction to be wholly misleading when it is made to show that the deficiencies of Catholic nations are due to or in any sense a fruit of the Church's teaching. This is what Cardinal Newman points out and clearly demonstrates in his Lectures entitled *Difficulties felt by Anglicans in Catholic Teaching*. The essays first appeared fifty years ago, but their reasoning is as valid in our day as it is needed to confute the ever-reviving prejudices and misconceptions, even among our educated classes, about the influences of the Catholic Church. In the present essay, which confines itself to the question of the Church's sanctity and its influence upon the *religious* as distinct from the *social* condition of Catholic countries, we have the explanation of what so often offends the Protestant visitor, namely, that familiar handling of sacred things, that mixture of seriousness and levity in word and deed, by good and bad, where Catholics live under the impressions created by a common faith. The author shows how faith, and the love which should go to enliven it, are separable; how, although faith *should* inspire our affections and control the direction of our will power, it does not

of necessity do so. But he also shows how much nearer the Catholic finds himself by his very faith and knowledge of good to the doing of it when a crisis demands from him a decisive and heroic act for which the religious doctrine of private judgment could never fit a soul, although Protestantism might smooth the ways of this world to temporal success. Father Philip McDevitt has with admirable judgment selected the various themes for the publication of his "Educational Briefs," which promise to become a valuable reference library of Catholic pedagogical thought. These neat pamphlets are in the first place intended to instruct and guide the Catholic teachers of the Archdiocese of Philadelphia; but they should have a much wider circulation as representing the best helps for creating a healthy atmosphere for the formation of just judgments on historical and philosophical topics which concern our teachers everywhere.

Recent Popular Books.

The purpose of the RECENT POPULAR BOOKS department is to give information to Catholic readers regarding the scope and character of new books likely to attract attention. While we deem it our duty to point out whatever is of an unhealthy tone or tendency in current fashionable literature and thus to guard the Catholic reader against it, we do not wish to be understood as recommending books which may be *characterized* by us without protest or criticism inasmuch as they maintain a neutral attitude toward faith and morals. It will be sufficient for consistent Catholics to know that certain books serve no better special purpose than to pass time, and that, however interestingly they may be written, or however much appreciated by a worldly-minded society, they are best known, not by being read, but through a brief unbiased notice of their contents and aim. Books that are elevating and helpful in the education of mind and heart, even when not written by authors professedly Catholic, will receive special and favorable criticism in our department of CRITICISMS AND NOTES. Popular works from Catholic pens are, *as a rule*, sufficiently discussed in our periodicals to dispense THE DOLPHIN from anything beyond a notice of them, since it should be understood that Catholics will acquire such books for their libraries.

Accolade: C. E. D. Phelps. *Lippincott*. \$1.50.

A fourteenth century story, owing both incidents and obsolete English to Chaucer, who figures as one of its characters. It is so ingeniously connected with the Canterbury Tales that it might serve very well as an introduction to be used by unwilling students.

American Heroes and Heroines: Pauline Carrington Bouvé. *Lee*. \$1.25.

The nineteen biographies here arranged begin with Father Marquette and end with Houston. Five are Colonial, five Revolutionary; three deal with pioneers; the "heroines" are seven, and Margaret Haughey is one of

them. Haym Solomon's story is fully told, probably for the first time in a book meant for young readers. Eight portraits illustrate the book, which contains enough dates to be useful for reference in the schoolroom, and is corrected according to the latest authorities. [Ten to fifteen.]

Art Lover's Treasury: Carrie Thompson Lowell. *Estes.*
\$1.50.

Forty-eight half-tone pictures illustrate this book, in which are collected poems describing paintings and statues, and poems which have suggested subjects to artists and sculptors. The connecting descriptive text is pleasantly written, and nearly all the poems are of a high order. The volume is bound as a gift-book.

Art of the National Gallery: Julia De Wolfe Addison. *Page.*
\$2.00.

Descriptions of pictures, with such explanation of their subjects as is necessary for the uninstructed; some account of many of the artists, with quoted criticism, and a brief account of the foundation of the National Gallery and its growth, are included in the plan of the text. The full-page plates are duogravures and their subjects range from early Greek art to the work of living painters. The volume is bound as a gift-book, but is printed on very light paper for the convenience of those who may use it as a guide-book.

Boss of Little Arcady: Harry Leon Wilson. *Lothrop.* \$1.50.

Little Arcady is a Mid-Western village, inhabited by

persons of charming simplicity, and harboring three little-understood relics of the Confederacy,—a former slave, his former mistress, and her daughter. The story is told by a one-armed Civil War veteran and is sentimentally humorous, with occasional passages of pure sentiment, and a plot drawn from real life, but novel in fiction.

Cathedrals and Churches of the Rhine: Francis Miltoun. *Page.*
\$2.00.

Eighty admirable drawings and a multitude of minor decorations by Miss Blanche McManus make this book worthy of careful examination, but it is necessary to verify the dates and quotations before acceptance. It is well bound and continues the Cathedral Series.

Children of Bedford Court: Grace Le Baron. *Lee.* \$0.75.

The story of a good, obedient boy who has an original way of crying newspapers; his strongest feeling is patriotism, and he enlists for the Spanish war, his equally good sister following him as a nurse. The moral tone of the book is unexceptionable, and the author has carefully avoided slang even in the newsboy's talk. [Six to twelve.]

Dan Monroe: W. O. Stoddard. *Lothrop.* \$1.25.

Accurate descriptions of New England housekeeping, manners, and dress, are carefully woven into a story of two boys who played well their parts at Lexington and Bunker Hill. The author portrays the British soldiers and officers

with impartiality, and describes a very good specimen of the dove-like Quaker with serpent wisdom. [Ten to fifteen.]

Daughter of the South: George Cary Eggleston. *Lothrop*. \$1.50.

Having conscientious scruples as to the perfect righteousness of both parties in the Civil War, the hero betakes himself to such speculation as can honestly be prosecuted, and in the course of an inland voyage undertaken on business, saves the life of a beautiful plantation refugee, whom he afterwards marries. The author's chief purpose is to show the tortuous plotting carried on beneath the surface of the hostilities of the time, and he can be trusted implicitly.

Dorothy Dainty at the Shore: Amy Brooks. *Lee*. \$1.00.

All the characters but one are rich little girls and the author's aim is to show that unless their mothers be very ill-bred their daughters are compelled to be gentle in manner and kind in action. The one naughty child and thoughtless mother are left repentant and on the way to reform. The book is illustrated by the author. [Five to eight.]

Fool Errant: Maurice Hewlett. *Macmillan*. \$1.50.

Pleasantly differing from the earlier books of its author, this story has a hero whose worst fault is eager determination to confess his sins, real or fancied, to all whom he meets, lest he should be mistaken for something better than he is. Going to Padua in the

eighteenth century to enlighten his English dulness by encounters with Italian learning and wit, he finds himself obliged to flee to Florence, proceeds from adventure to adventure, and when his last foe is conquered finds himself so deeply enamored of the country that he resigns his paternal inheritance, and remains in Italy to toil among the poor and obscure. The story frankly describes the frank immorality of the time, but both hero and heroine are virtuous.

Girl from Home: Isobel Strong. *McClure*. \$1.50.

An English girl, going to Honolulu, in the reign of Kalakaua, finds the man whom she has come to marry helplessly intoxicated, and instantly repudiates him. She spends a few months in observing the manners of the court and people, and the story ends with her betrothal to a clever young Englishman. The natives are described with perfect sympathy and good feeling.

Gregory Guards: Emma Lee Benedict. *Lee*. \$1.25.

A young cripple holding a trust fund to be devoted to the training of poor boys, selects six whom he entertains, and has them taught many things. Their gratitude shows itself partly in profiting by their privileges, partly in doing him a great pecuniary service. The young reader is taught to be careful of his speech. [Ten to twelve.]

How Barbara Kept her Promise: Nina Rhoades. \$1.00.

The heroine promises her mother and father to take care of

her little sister, and in fulfilling her pledge suffers many trials. The contrast between her devotion and the complacent selfishness of her charge is left to do its work on the young reader without explanation. [Eight to ten.]

Image in the Sand: E. L. Benson. *Lippincott*. \$1.50.

The author assumes the possibility and the innocence of communicating with the dead while in a trance state, but condemns attempts at communication by means of "black magic." A virtuous Arab medium and an Englishman controlling a powerful Egyptian ghost contend with one another for the soul of an English girl "possessed" by the ghost. The true teaching of the story is that all meddling with occult forces is vicious and disastrous, but this is so obscured by mystical nonsense that the book is mischievous in spite of its good talk and the final triumph of its normal, wholesome men and women.

In the Line: A. T. Dudley. *Lee*. \$1.25.

A football story frankly written for the exaltation of American Rugby, but emphatically enjoining honesty and fairness, and proper spirit under defeat. The hero is taught the difference between a man with manners and a man of real moral strength, by the example of two schoolfellows. [Ten to fifteen.]

Jimmy Brown Trying to Find Europe: W. L. Alden. \$0.60.

"Jimmy's" leading characteristic is a disposition to play

tricks at best mortifying, and at worst almost murderous; his last and worst is an attempt to pursue his father to Europe, whither he has fled possibly to escape his offspring; he is accompanied by a street boy attracted to him by the qualities repulsive to any civilized person. The story is amusing, inasmuch as the boy's unconsciousness of wrongdoing is consistently maintained, but it would make the best Tommy Goodchild naughty.

Laura in the Mountains: Henrietta R. Eliot. *Lothrop*. \$0.50.

A summer camp in the Coast Range is the scene of this story, which teaches perseverance, self-control and good manners. It is prettily illustrated by pen-and-ink drawings by Helena Higginbotham. [Five to eight.]

Little Green Door: Mary G. Stone Bassett. *Lothrop*. \$1.50.

The heroine, an innocent girl fresh from a convent, is allowed by a gardener to roam at will in the King's private garden, and meeting him there accepts his statement that he is the king's cousin and loves him. When she discovers the truth, she returns to her convent intending to profess religion. The story is prettily and seriously told, and the book belongs to the "garden" species rather than to the class historical novel.

Love's Cross-Currents: Algernon Charles Swinburne. *Harper*. \$1.50.

Having married the four principal young persons in a somewhat complicated family connec-

tion, the author proceeds to present each wife with a lover also belonging to the family, and then all the characters discuss the double situation in clever letters. A thorough-going old worldling and a young woman instructed beyond her moral strength and thus made brutal, are the best-drawn characters, but the entire story should be left to criminologists as a well-written study in perverted human nature.

Making of a Man: Orison Swett Marden. *Lothrop*. \$1.25.

Moral disquisitions illustrated with many anecdotes and quotations and intended especially for boys, although in no way unsuitable for girls. The author avoids any formal presentation of religious opinion, intending the work for children of all denominations. [Ten to fifteen.]

Memoirs of an American Citizen: Robert Herrick. *Macmillan*. \$1.50.

Running away from his country home to escape punishment for a petty theft, the hero seeks employment in Chicago, and, after some hardships and perils, obtains a place with a firm of pork packers. Gradually he makes his way to a competence, and then to wealth and influence, practising all the trickery that presents itself to him and showing no mercy to any one opposing him. Wherefore he becomes a Senator, and is conscious of being despised and condemned by every one who really knows him.

Missourian: Louis P. Lyle, Jr. *Doubleday*. \$1.50.

Maximilian of Mexico and his empress, and Marshal Bazaine and his wife figure in this story, of which the hero is a former Confederate officer who goes to Mexico intending to become a mercenary, and the heroine a wilful Frenchwoman, an emissary of Napoleon Third, commonly supposed to be Maximilian's favorite but really innocent. The descriptions of actual events abound in mannerisms; the fictitious passages are affected and exaggerated.

My Little Lady in Waiting: Louise E. Catlin. *Lee*. \$1.00.

This story relates the progress of a Scottish-American orphan from a New York tenement house to a position in the household of a Bavarian princess, by way of a vacation school, a place in a wealthy American family, and a street adventure in which she saves the life of the princess. It is agreeably written, and teaches obedience and diligence. [Eight to ten.]

Noah's Ark: E. Boyd Smith. *Houghton*. \$2.00.

Twenty-four highly humorous colored pictures chiefly devoted to the animals in the ark, but not entirely neglecting the human voyagers. The strongest point in the pictures is their expressiveness; both men and animals seem almost to speak.

Odes from the Divan of Hafiz: Richard Le Gallienne. *Page*. \$1.50.

This translation is made from

the English prose of Colonel Wilberforce Clarke and the English rhythmical version of Mr. John Payne, a plan ingeniously defended by the author in the introduction, in which he has embodied much information in regard to Persian poetry. The verse is technically excellent, and the book is very prettily bound.

Randy's Luck: Amy Brooks.
Lee. \$1.00.

The "luck" is the return of Randy's long-absent aunt bringing a gift for her namesake. Like its predecessors in the series, the story is kindly in tone and teaches nothing uncharitable. [Eight to twelve.]

Rose of the River: Kate Douglas Wiggin. *Houghton.* \$1.25.

A brief love story in which the heroine, a rustic beauty, trifles with her serious lover only to repent and make amends, quaint but sufficient in her lover's eyes.

Sir Galahad of New France: William Henry Johnson. *Turner.* \$1.50.

This story of the days when the Spaniard and the Frenchman contended for America touches a comparatively neglected passage of history, and its fictitious parts are well-imagined, although its author makes certain small errors

almost unavoidable by a Protestant.

When Grandmother Was Fourteen: Marion Harland. *Lothrop.* \$1.25.

Sketches of Virginian life sixty years ago, showing by what precepts and methods the distinctively Southern type of American female character was formed. It is couched in good English, with no modern innovations.

When It Was Dark: Guy Thorne. *Putnam.* \$1.50.

A mysterious enemy of Christianity contrives a plan by which the foremost archæologist of his time is persuaded to forge an inscription purporting to be the confession of Joseph of Arimathea that he stole and concealed our Lord's body, and that there was no Resurrection. The almost immediate consequence is to throw the whole Protestant world, Unitarians excepted, into confusion, and to excite the Mohammedan and the heathen to all manner of atrocities. The Pope forbids all discussion of the matter and Catholics are undisturbed, and after a little time the fraud is unmasked. The author has skilfully used the form of fiction to demonstrate where the Light of the World is to be found, and to show the miserable fate of those who assail the truth.

Literary Chat.

Douglas Sladen reviews Father Sheehan's story *Glenanaar* in the London "Queen." *Glenanaar*, he writes, "is in every way an admirable novel. You seldom meet with better character drawing or a more poetic sympathy with nature. It is full of exciting incidents and tender workings of human nature. . . . The pictures of Irish peasant life, with its tragedies and nobilities, are drawn with a masterly pen. Few books have a better right to the title of a human document."

Of the author of *Glenanaar* Mr. Sladen says: "There is no doubt that Canon Sheehan strikes a most individual note. The story has as much character and humanity in it as *Broke of Covenden* had. The author is a curious mixture of broad-mindedness and prejudice. He is as convinced as any other Irishman that England spends her time in trying to cheat and maltreat Ireland. If the English treated the Irish as the Russians treat Finland, there would probably have been no increase in Irish hatred, and very possibly a decrease. But there is a definite line at which Canon Sheehan's sympathies with rebellion cease,—the line of outrage and cruelty. The horror with which he regards the doings of Whiteboys and the like is obvious. The goodness of his heart permeates the book."

The same paper reviews Dr. Barry's *Life of Ernest Renan* (Hodder and Stoughton) which the critic finds lacking in magnetic and picturesque quality. One thing the book does give us,—a clear and concise *résumé* of Renan's life. But it is not illuminated with sufficient sympathy and understanding for the man who was sceptic, idealist, amused spectator of all time and all existence.

Commenting upon an editorial on the subject of "scruples" which appeared recently in the *Spectator* (London) a correspondent recalls the following passage from Father Faber:—

"A scrupulous man teases God, irritates his neighbor, torments himself, and oppresses his director. It would require a whole volume to prove these four infallible propositions; the reader must therefore either take them on faith, or make the acquaintance of a scrupulous man."

Père Lagrange's *Etudes sur les Religions Semitiques* has gone into a second edition. The work is recognized as one of standard authority, and will, we trust, be soon accessible to the English reader.

It is said that Father Kent's expected biography of Cardinal Manning will supply the key to many of the late Mr. Purcell's criticisms of the great churchman, which are due to a one-sided presentation of documents and their only partial interpretation.

The Commission on Sacred Music in the Archdiocese of Dubuque publishes a neat pamphlet embodying the prescriptions and general directions of the *Motu proprio* concerning the culture of the sacred chant for the liturgical services. It impresses upon the pastoral authorities "the duty of substituting approved music, especially the Gregorian, for compositions condemned by the Church; *imposes upon organists and choirmasters lacking the proper training the duty of qualifying themselves at once for this sacred task by careful study and practice.* Elsewhere similar signs of an actual awakening of the responsibility which rests upon the ecclesiastical authorities in this matter appear and will no doubt be promptly seconded by the educated Catholic laity, on whose coöperation the training and sustaining of male choirs in large measure depend.

Father J. H. Pollen, S.J., has a brief but practical and suggestive paper in the *Month* (London) for August, in which he indicates the way to solve the Catholic text-book problem. He confines his proposition to English History, which presents special difficulties in England, owing to the necessity of Catholic students competing with non-Catholics in examinations (university and civil service). Although Protestant school-books have of late years been made with a view of carefully avoiding controversial topics, their authors are almost always insufficiently acquainted with the Catholic line of thought and hence controversial matters are often proposed through inadvertence.

"The remedy does not seem to be easy. To judge from our *very* slow rate of progress in providing handbooks of Catholic Theology, of Scripture, of Church History, we may well say that the practical difficulties are very great. Still there is certainly no intrinsic impossibility in the task. We have the means and the men. *If a scheme of coöperation suitable to the occasion could be elaborated and accepted, much could be done.*"

The plan suggested by Fr. Pollen would produce a good handbook of English History, which Catholics could use and non-Catholics should be obliged to accept on the ground of documented historical truth. "Suppose the work finished," he asks, "would it justify itself by finding a market? That is an anxious subject for the Catholic publicist—for undoubtedly our public is very remiss in buying *good* books, and is, if anything, growing worse."

Yes, Fr. Pollen indicates the one serious duty, no less in America than in England, of educated Catholics, that is the teachers, and those who labor in the field of religious life, to select and sustain the good in Catholic literature, to watch closely the movements of those who lead toward improvement and to coöperate with them. Coöperation means, as a rule, some sacrifice. It eliminates the question of "the cheapest" when there is question of "the best;" and in education, in the refining of the mind and heart by reading and study, "the best" is the only good.

To discover the good in the matter of books we must be guided by higher principles than the consideration of novelties, patronage of local firms, saving of expense, plausible advertising agencies, or the reference of friendly advisers, who may be good judges of everything except literature.

A considerable number of "School Journals" have come into life recently to represent the parish school work in our different dioceses. These publications have an excellent purpose inasmuch as they unify the system of diocesan school education, create an *esprit de corps* among teachers, and offer opportunities for correction as well as mutual interchange of thought on important pedagogical topics. A good specimen of what such a journal should be is the *Parochial School Record* of the Buffalo Diocese. It wisely limits its scope as a bulletin of school news and thus insures its influence as definitely representing a recognized purpose. "We have no intention or desire of making it a journal of pedagogy," writes its editor in the initial number, and in this limitation lies both wisdom and a guarantee of efficiency.

Literary enterprises of this sort are frequently the outcome not merely of an acknowledged need but of some personal ambition, which at first assumes the flag of duty, then the badge of personal glory, and losing its trail in vain and disappointing search for immediate recognition, consumes its actual strength without accomplishing any permanent results. Permanent results in educational work, as in any other great work, are produced by well considered and consistent labor within a definite field through justly proportioned means. The best work is done slowly,—that is, with deliberateness and patience. Advance advertising by clamorous prospectuses of work not actually being done or in its real growth is a mistake; though it deceives the passer-by and brings a first fast crop of gain, it neither lasts nor fails to beget subsequent loss of confidence. Silence, patience, order, are the marks that characterize all organic growth, the growth that not merely endures but perpetuates its fruits. Noise, haste, restless desire to accomplish everything at once and to impress by bulk or color or weight, are the marks of passing strength of matter which disintegrates under the influence of the atmosphere and time.

But whilst the creation of diocesan organs facilitating interchange of thought on educational topics is much to be encouraged, there should be one central and generally recognized organ of pedagogy, not only to sum up the results of individual and local activity, but also to indicate purpose, time, and method of united movement in any one direction, whenever there is need of combined efforts on the part of our school authorities. Such an organ of pedagogy must of course take a higher stand than the local mediums; it must sift the reasons of the things done and advised; it must command the respect of those who have the power to legislate and to control; it must be able to conciliate jarring elements that are capable of unification by the breadth of its views and the justice of its judgments. The time is coming ripe for such an organ. Meanwhile let the Diocesan School Boards do their work well; those who have not the facilities for conducting an independent diocesan school record may easily avail themselves of such mediums as Mr. Desmond's *School Journal* (Milwaukee), which furnishes many suggestions and helps for the average teacher. For the rest, THE DOLPHIN is about to furnish a Pedagogical Department that will eventually, please God, provide what we require.

Mrs. John Lane, writing in the *Fortnightly Review* (London) speaks somewhat severely of her sex as it is being educated in modern times. "There may be male loafers, superabundant male loafers, but it seems to me as if their united numbers are

as nothing compared to those worthy lady loafers who are perfectly respectable and perfectly idle. Why should a woman be permitted to loaf unreprieved? Is idleness a feminine privilege?

"The average man is trained to do some one thing as well as his intelligence and his industry will permit, but the average woman is trained to do nothing, at least nothing well—she cannot even keep house well. Her only object is to fill her aimless existence with something, anything, just to kill time. In other days girls were carefully taught all domestic employments; they had to learn to keep house, to sew delicately, to cook. The modern girl is only taught not to be illiterate,—that is all. With this negative quality as a dowry, a pretty face and nice clothes, and some empty chatter, she is bestowed on a perfectly innocent young man in search of a helpmate."

What can we expect, asks Mrs. Lane, "of the young married woman when under such circumstances she gets some money in her control?—That she wastes it when it should be saved, and saves it when it should be spent. She buys cheap food, but she decorates her baby with that white plush cloak and that awful plush cap which her middle-class soul loves, and which bear witness to her prosperity. So her olive branch is carried about in plush, while her husband has dismal retrospects of other days, hardly appreciated, when he took his luscious supper at a third-rate restaurant, which in remembrance seems a banquet fit for the entertainment of the gods."

When those who feel a close interest in things of the mind, but have not the key to the treasures concealed by the foreign or the dead language in which they are written, hear the philosophy of St. Thomas extolled, they naturally inquire why, if the mediæval master has so important a message for the present time, no disciple has come forward to translate it into English speech. The disciple finds a ready answer by appealing to the immense difficulty of rendering the technical terminology of scholasticism by an English equivalent. The difficulty has, however, been confronted repeatedly, notably by Father Joseph Rickaby, S.J., who some years ago translated a considerable part of the portion of the *Summa Theologica* dealing with ethical questions. Those who have read the translation which appeared in two volumes under the title of *Aquinas Ethicus* regard it as a fairly successful attempt at reproducing the meaning of the original. Students of the Angelic Doctor are looking forward with special interest to the result of the much more ambitious effort on the part of the same translator to present the *Summa contra Gentiles* in an English dress. The translation, which has been heralded for some time, is now issuing from the press under the title of "*God and His Creatures: An Annotated Translation of the Summa contra Gentiles of St. Thomas Aquinas.*" (London: Burns & Oates.)

Books Received.

ASCETICAL.

THE GOSPEL ACCORDING TO ST. MARK. Catholic Scripture Manuals. With Introduction and Annotations, by Madame Cecilia, Religious of St. Andrew's Con-

vent, Streatham, S. W. London : Kegan Paul, Trench, Trübner, & Co., Ltd. 1904. Pp. 494. Price, \$1.25.

SOCIALISM AND CHRISTIANITY. By the Rt. Rev. Wm. Stang, D.D., Bishop of Fall River. New York, Cincinnati, Chicago : Benziger Brothers. 1905. Pp. 207.

IS THERE SALVATION OUTSIDE THE CHURCH? By the Right Rev. Mgr. Canon John Vaughan. Brooklyn : International Catholic Truth Society. Pp. 16. Price, \$0.05 each ; \$3.00 per hundred.

LIBERTAD RELIGIOSA Y LIBERTAD DE ENSEÑANZA. Por Francisco J. Zavala, Guadalajara, Mexico : Imp. de *El Regional*. 1905. Pp. 98.

NOTES ON CHRISTIAN DOCTRINE. By the Most Rev. Edward G. Bagshawe, D.D., Archbishop of Seleucia. Second edition. London : Kegan Paul, Trench, Trübner & Co., Ltd.; New York, Cincinnati, Chicago : Benziger Brothers. Pp. 287. Price, \$1.35, *net*.

THE SPIRIT OF SACRIFICE, and The Life of Sacrifice, in the Religious State. From the Original of the Rev. S. M. Giraud, Missionary Priest of Our Lady of La Salette. Revised by the Rev. Herbert Thurston, S.J. New York, Cincinnati, Chicago : Benziger Brothers. 1905. Pp. 500. Price, \$2.00 *net*.

THE MIRROR OF ST. EDMUND. Done into Modern English by Francesca M. Steele. London : Burns & Oates, Ltd. 1905. Pp. 80. Price, \$0.80 *net*.

THE SAINT OF THE EUCHARIST : ST. PASCHAL BABYLON. Patron of Eucharist Associations. Adapted from the French of the Most Rev. Fr. Louis Antoine de Porrentruy, Definitor General of the Order of Friars Minor Capuchins, by Fr. Oswald Staniforth, O.M.Cap. Mendocino, Cal. : St. Anthony's Mission. 1905.

THE CENACLE. Retreat of Ten Days Preparatory to the Coming of the Holy Spirit into our Souls. Fifty Meditations on the Holy Spirit and His Gifts, collected in 1696 and presented in this form by the Discalced Carmelites for their Spiritual Exercises. Translated from the French of the Abbé L. G., by the Carmelites of Boston. Boston : Carmelite Convent, and Guardian Angel Press. 1905. Pp. 198.

THE CHRISTIAN HOME. Pastoral Letter of the Rt. Rev. James A. McFaul, D.D., Bishop of Trenton. Second Edition. New York, Cincinnati, Chicago : Benziger Brothers. 1905. Pp. 32. Price, \$0.10.

THE CROSS AND PASSION OF OUR LORD JESUS CHRIST. Meditations and Prayers. Compiled by W. Thornton Parker, M.D., Order of the Brothers of the Crucifix. Northampton, Mass. : The Northampton Press. 1905. Pp. 48.

HISTORICAL.

INTRODUCTORY HISTORY OF IRELAND. By an Irish Priest. Arlington, N. J. : Catholic Protectory Print. 1905. Pp. 39. Price, \$0.15, postpaid.

HENRY THE THIRD AND THE CHURCH. A Study of his Ecclesiastical Policy and the Relations between England and Rome. By Abbot Gasquet, D.D. London : George Bell and Sons; New York : The Macmillan Co. 1905. Pp. xvi—445. Price, 1s. 6d.

REMINISCENCES OF AN OBLATE OF ST. CHARLES. By the Rev. Francis J. Kirk, Oblate of St. Charles. London : Burns & Oates, Ltd. 1905. Pp. 111. Price, \$0.75 *net*.

ST. PETER FOURIER. By L. Pingaud. Translated by "C. W. W." London : Duckworth & Co.; Dublin : M. H. Gill & Son; New York, Cincinnati and Chicago : Benziger Brothers. 1905. Pp. 194. Price, \$1.00 *net*.

DAS GRÖSSTE WUNDER DER WELTGESCHICHTE. Ursprung, Fortbestand, Wirksamkeit und Merkmale der katholischen Kirche. Von Prof. P. Muck. Mit oberhirtlicher Genehmigung. Regensburg, Rom, New York und Cincinnati: Friedrich Pustet. 1905. Pp. 248. Price, \$0.60.

ZUR QUELLENKRITIK VON GALEN'S PROTREPTIKOS. Von Dr. Adam Rainfurt, Subregens des Bischöfl. Priesterseminars in Mainz. Freiburg im Breisgau, Wien, Strassburg, München, und St. Louis, Mo.: B. Herder. 1905. Pp. 60. Price, \$0.40 net.

LE CURÉ D'ARS. Vie du bienheureux Jean-Baptiste-Marie Vianney. Publiée sous les yeux et avec l'approbation de Mgr. l'Évêque de Belley. Par l'Abbé Alfred Monnin, Missionaire. Tome Premier et Second. Dix-huitième édition, revue et augmentée. Paris, 29, rue de Tournon: P. Téqui. 1905. Pp. Tome I, xxii—443; Tome II, 560.

CATALOGUE OF ST. CHARLES COLLEGE, near Ellicott City, Md. For the Scholastic Year 1904-1905. Ellicott City, Md.: The Times Publishing Co. 1905. Pp. 44.

ELIZABETH SETON. Foundress of the American Sisters of Charity. Her Life and Work. By Agnes Sadlier, author of *Jeanne d'Arc*. Second Edition. New York: D. and J. Sadlier & Co. 1905. Pp. iv—289. Price, \$1.00, net; by mail \$1.12.

MISCELLANEOUS.

THAT SCAMP, or The Days of Decatur in Tripoli. By John J. O'Shea, author of *The Two Kenricks*, etc. Philadelphia, Pa.: H. L. Kilner & Co. 1905. Pp. 150. Price, \$0.60.

ST. MARTIN'S SUMMER. By Maurice Francis Egan, author of *The Watson Girls*, etc. Philadelphia, Pa.: H. L. Kilner & Co. 1905. Pp. 307. Price, \$1.00.

THE WATSONS OF THE COUNTRY. By Maurice Francis Egan, author of *The Watson Girls*, etc. Philadelphia, Pa.: H. L. Kilner & Co. 1905. P. 303. Price, \$1.00.

AUSTRALIAN CATHOLIC TRUTH SOCIETY, 309 Little Collins Street, Melbourne, Australia:—*The Miraculous Conception and the Virgin Birth of Christ*, by a Client of Mary; *Louise de la Valliere*, by the Rev. E. J. Kelly, D.D.; *The Blessed Virgin in English Poetry*. *St. Columbkille, Abbot*, by His Eminence Cardinal Moran, Archbishop of Sydney; *St. Brigid, Virgin*, by His Eminence Cardinal Moran, Archbishop of Sydney; *Little Ernie's Birthday Gift*, by Benjamin Hoare. Price, One penny each.

JUVENILE ROUND TABLE. Second Series. Stories by the foremost Catholic writers. With eight full-page illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 174. Price, \$1.00.

THE PIONEER FORECASTERS OF HURRICANES. By the Rev. Walter M. Drum, S.J., of Georgetown University, Havana, Cuba. Published for the Observatory of Belén. 1905. Pp. 29.

THE RACE FOR THE COPPER ISLAND. By the Rev. Henry S. Spalding, S.J., author of *The Cave by the Beech Fork*, *The Sheriff of the Beech Fork*, etc. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 206. Price, \$0.85.

THE FIFTH READER. The New Century Catholic Series. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 472.

GEORGE EASTMONT: WANDERER. By John Law, author of *A City Girl*, etc. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 244. Price, \$1.10 net.

THAT MAN'S DAUGHTER. By Henry M. Ross. New York, Cincinnati, Chicago: Benziger Brothers. 1905. Pp. 190. Price, \$1.25.

